The ways of the Lord is Pleasure for everyday
A
GOOD
Companion
For A
CHRISTIAN
Derecting him in the
Way to God: being
Meditations & Prayers
for every day in the
Weeke: and Graces
before & after meate
London
Printed by
G. P. for Rich:
Collins, at his
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1634
William Marshall. Sculpsit.

A GOOD COMPANION FOR A CHRISTIAN;

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Call vpon me in the day of Trouble, and I will heare thee, and thou shalt praise me. Psal. 50.

LONDON:
Printed by *G. P.* for *Richard Collins*, and are to be sold at his Shop in *Pauls* Church-yard, at the signe of the Three Kings. 1632.

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LONDON:

Printed by G. P. for Richard Collins, and are to be sold at his Shop in Paul's Church-yard, at the sign of the Three Kings. 1652.

TO

THE RIGHT

HONORABLE

EDWARD

LORD *GORGE*

Baron of Dondaulk.

MOST noble my good Lord:

My deceased Father very ofte ſuruaied the Kings Lands, but now by me he humbly tenders himſelfe to

be ſuruaied by you. This ſmall Treatiſe (the iſſue not of his body, but his braine) he left with vs his children, to aſſure vs, and al men that himſelfe chiefly ſtudied and ſhaped his courſes ſo to dye that he might neuer dye, & that he prepared himſelfe ſo to depart frō the earth, that when he did leaue the Earth he had no other buſines but to leaue the Earth, for his actions were but an ex-

ample

ample of his precepts.

Now my very noble Lord, my poore ſelfe being a dependant vpon your honored Houſe, hauing nothing in me to expreſſe my obliged duty; no not ſo much as aduiſe or wiſhes, (ſince your being good & performance of goodneſſe makes all my wiſhes vaine) I beſeech you but to read and ſuruay not what you ſhould doe, but what you haue done, that

that your sanctified discreethesse may be a mirror to others, and an inforcement to me euer to remaine,

Your vertuous honors humbly deuoted seruant,

L. NORDEN.

To the Reader.

IT is the word of the Word. One thing is neceſsary; many are troubled about many things: but did any euer repent that he had ſet his houſe in order? Did euer any liue the worſe, in that they were euer prepared to dye? Indeed in our Age deſperate Security makes many ſcole-hardy: but thoſe which are ſo much men that they know they haue a Soule; and ſo far Chriſtian men that they beliene they muſt giue an account of their ſteward-ſhip, will entertaine this Treatiſe as right vſefull. The

world knowes my Father in his life time writ many Meditations, but God only knoweth that this he composed at his end for his death time: for before he could bring it into the world, himselfe went out of the world. In naturall duty therefore to the memory of my deceased Father, and in a Christian Charity to the common good, I have set forth this Booke, with my hearty prayers to God that we may so set our house in order, that whensoeuer the Bridegroome shall call, we may not only have lamps in our hands, but oyle in our Lamps, and Lights in our oyle, that is, not only a profession but a perseuering expression of true Christianity.

I. NORDEN.

A COMPANION FOR A CHRISTIAN, to guide him in the way to God.

Set thy house in order for thou shalt dye. *Isay* 38. 1.

No difference in the naturall substance of poore and rich.

HEZECHIAH, that good King of *Judah*, being sick (supposed) of a plague sore, was commanded by God, *To set his house in order, for*

he ſhould die: wherby it appeareth, that, as all men are borne to dye, ſo are they ſubiect, to that peſtilent infirmitie: To ſhow that there is no difference of men, in reſpect of their naturall bodies; *Kings, Princes* and *Poereſt people*, are all made of one, and the ſame ſubſtance, and ſubiect to all like and the ſame infirmities; and therefore, none but ſuch as forget wherof they are made, will ſcorne (as many doe,) ſuch as are (in reſpect of themſelues) baſely attired, or poore in ſubſtance: as the rich man, in the Goſpell did poore *Lazarus*.

No cauſe why the rich ſhould diſdaine the poore.

AND as the rich & proud amongſt vs at this day, doe fooliſhly conceiuing an opinion of theſelues, that

that in regard of their riches, and reuenues, their outward attire, and vaine brauerie, they are made of a more delicate matter, than the poore; and that the meanely attired, are not fit to come neere them, much lesse to touch them: But let the richest, and the braueſt robed, be reft of his riches, and the poore man enioy it, and let the poore man be attired with his glorious garments, and then it will appeare that the difference is only, in riches and pouertie, not in the beautie, or baſeneſſe of either.

Poore and rich incident to equall infirmities.

AND as touching their infirmities: what ſickneſs is it, that befalls the poore, that is not incident to the rich? And what priui-

ledge

ledge hath the rich to preuent death more than the poore man hath? Only the meane of physicke, which preuaileth not, when the time (set by the almightie) is come. And the like set time hath the poore, before which time, though he take no physicke, (though neede be) he shall not dye.

Rich and poore must dye and come to iudgement.

BVt it is appointed equally to rich and poore, that they shall dye and come to iudgment. And therfore it is a dutie required by God: (And fit in Christian discretion and policie) not only, that *Kings*, and *men of great estate*, the rich and wealthy,

A Man

Men are to set their house in order while they are in health.

BVt that all men of what estate, condition, or degree soeuer they be, not only in the time of any common plague, or infectious disease (yet then especially) and when they be sicke, but rather in their best health and strength, should not only haue continually in their mindes, that they must dye, but at all times to set, keep, and continue their houses, hearts and senses and members of their bodies in order, knowing they must dye, yet not knowing the time: that when the time commeth, be it neuer so sudden, they may dye in peace with God, and with all men in a good conscience.

Men

Men of meanes are so to settle their possessions and goods as may reserue peace after their deaths.

AND as much as in them is, so to dispose and settle their worldly possessions, and goods, as peace may be preserued and continued, amongst such, as they intend, shall enioy them when they are dead, for although all men know, that it is appointed that they must dye; yet are not all men of like watchfulnes, or preparation against the time of death.

Many are slacke in setting their houses in order.

SOme liue long, and many years, and become not bodily sicke at all, and therefore, it seldome or

neuer commeth into their mindes, that they must dye; and so put off the setting of their houses in order, and to reforme their liues vntill many of them be preuented. And when they would, they cannot (either for want of time, or of memorie, or of sense) performe it. Some haue long and lingring sicknes, looking (as it were) euery day to dye; and yet can hardly finde time, to set their house and liues in order.

Suddaine death preuents men of setting their houses in order.

SOme also are taken suddainly, not only in the time of common infection (wherein all sorts are in most, and equall danger) but in time of seeming greatest safetie, and of least cause of feare; which we haue seene by the suddaine death of many,

many, which haue taken no time at all, to settle their estates: but haue been inforced, to leaue their houses, in the same order, they were in, whe they liued cleane out of order. And few there be that prouidently, and timely set, and wisely keep and continue their houses and liues in such order, as by Gods command they ought to doe, by reason of their worldly cares. And that is the reason, that many goe disorderly to their graues, how pompously soeuer they be attended on, at their funerall solemnities.

Many inconueniences grow by the neglect of setting mans houses in order before they dye.

THe neglect of this commanded dutie, of setting their worldly estates in order (a dutie in humane discre-

discretion, and Christian policie, fit to be remembred, and performed of all men,) is also the cause that many quarrells, contentions, sutes in law, enmities, sinister, vngodly and malitious practices, (sometimes tending to bloud) doe arise; not only betweene strangers; but betweene brethren; betweene brethren and sisters, wife and children, and dearest & nearest kinsfolks and friends, contending especially for lands and goods, of such as dye, without orderly disposing of that they are constrained to leaue behind them, when they dye.

All men are bound to this duty of setting their houses in order.

ALL men therefore, are bound to this dutie, but especially such as haue great possessions, to dispose,

dispose, and much goods to be queath, and to set in order about other times, when any common plague, or sicknesse raigneth, to set their houses in order, for there is no man or woman priuiledged, at such a time. And there is commonly no man, but hath either issue, or some neere of bloud, lawfully to inherite his lands, and friends to enioy his goods; yet if he dispose them not in his life time, but leaues them *to catch that catch may*: it cannot be, but sutes and quarrells will arise, betweene such as will contend for the *right of inheritance* left doubtfull. The like about *Administrations* of goods, of an intestate dead partie, causing many times, more monie to be spent in law, than the lands or goods are worth they contend for thus vncertainly left: And therefore, better it

it were, for a man, to dye, not seized of a foote of land, nor possest of more goods, than will bring him decently to his graue; than by the greatnes of his possessions, and his rich wealth, vndisposed, and not duly ordered, to breede vncharitable, and vnchristian quarrells among kinred and friends, to the offence of God, for the pelfe he leaues behinde him when he dyes. And perhaps sinisterly and corruptly gotten, which seldom prosper long to them that shall enioy them.

Aduertisements to the rich men.

Rich men therefore, aboue all other haue neede to remember to set their houses and estates in order in time; knowing their time is short, and vncertaine: and the greater possessions, and the more abundance

dance of wealth they haue, the more circumspect ought they to be, to liue in the feare of God and to set their houses in order, before they dye: for, the more they haue; the greater will be their accompt, and the more haue they to answere for, when they are dead: for, howsoeuer, men, either borne to inherite; or haue gotten and purchased (as they will say) with their owne monies, and haue heaped vp great abundance of riches and possessions by their owne industries, policies, and worldly wisdome. They must not yet thinke (as many doe) that these possessions, and goods are so theres, as to vse them at their owne pleasures, to the fulfilling of their owne carnall delight or to hoord them vp, and as it were, to wrap them in a napkin, that none may be the better for them, vntill they be

inforced

inforced to leaue them, whether they will or not: assuming vnto themselues that lawlesse libertie, and abusing that speech, *Is it not lawfull for me to doe with mine owne what I list?* no, they are not so simply thine, that thou shouldest abuse them, but to vse them to his glory that gaue them, or rather lent them vnto thee. Though peraduenture to thine owne vexation thou getteſt them, to thy more care thou keepeſt them, and to thy most griefe thou must leaue them (which last approueth that they are not thine as thou reputeſt them thine; for, thou must leaue them, and they will leaue thee, whether thou wilt or not) yet if in the meane time thou vse not thy possessions and wealth, to the good of Gods children (howsoeuer thou dispose them to be inioyed after thy death) it will

not

not profit thee, giue them to whom, or to what vse thou wilt; for, if thou labor not in thy life time, to be assured, that *thy name is written in the booke of life*, good deedes to be done by a deputie after thy death cannot auayle thee: while therefore thou hast time, doe good; and while thou hast power ouer the lands and goods that God hath lent thee, to be vsed by thee, to Gods glory, and comfort of his needy members. Leaue not that duty (required euen of thy selfe) to be performed thou knowest not by whom after thy death.

Rich men must answere according as they haue receiued and bestowed.

HAst thou many talents? put them to good vse, and thou shalt

shalt haue a good reward; for, if he that receiued but *one talent*, was cast into vtter darkenes, for not applying it to the good of Gods children, what will become of them, that haue great possessions, and many talents of siluer and gold, layd vp in their chests, doing no good with them to the poore children of God, when they shall suddainly be called, before the high and seuere Iudge? Will their answere be sufficient to say, I haue appointed mine heire to giue such and such lands; and mine executor such and such Legacies, to good and pious vses? But, may it not to be said rather vnto him, *Thou foole*, couldest not thou thy selfe haue done it better in thy life time, and not to haue left the doing of it in trust to an vncertaine Attorny after thy death, who is as mortal as thy selfe?

The

The cause why rich men will not part with any their wealth before they dye.

THou may'st say (as many men do thinke) if I should giue, or dispose my lands or goods, while I am in perfect health, how could I maintaine mine estate, according to my ranke? I was the Son of a Worshipfull, or honorable Father, whose lands descended vnto me, and am I not to make the best of it, and increase it if I can? Why should I giue away that, that my father left me? Sayes another, I haue possessions, indeed, which I haue purchased, as mine owne proper inheritance; wherein who can pretend interest but my selfe? Should I forgoe that which I haue dearely paid for to them that I know not?

Men

3. Men ought not to be prodigall in giuing away their goods.

IT is not meant that any man should be prodigall, and consume the inheritance of a Father (though many haue wantonly consumed honorable and inferior estats, to their dishonour, and shame, without doing that which God requireth of all men to be done, to his glory, and their owne future assured comfort.) Neither is it vnlawfull for any man to purchace, so it be by his mony lawfully gotten. But neither he that hath it by descent, nor he that doth purchace possessions, but is bound both to lend, and to giue, especially, to the needie members of Christ. But thou wilt say, who are they? how shall I know them? Surely they that beare

but the outward image of Christs humanity, must be supposed to be of the number of them, to whom thou oughtest to doe good, for if thou giue to any poore man, whose heart thou knowest not, if thou doe it in the name of one of the members of Christ (though he be not) thy worke is accepted of God, as done to himselfe. And thou shalt not thereby diminish but procure a blessing, vpon the rest of thy lands, and goods; for, God hath promis'd it.

Every man is but a steward vnder God of his lands and goods.

AND deceiue not thy selfe, but know, that though thy possessiõs came by descent or purchace, and thy goods by gift, or by thine owne industrie; thou art but steward

steward of them vnder God, to feed the hungry, to clothe the naked, to lend vnto, and to releeue the poore. And not to conuert them, totally (as most men doe) to thine owne priuate pleasures, or worldly profits. Say not with *Nabal, What is Dauid, or who is the Sonne of Iishai? who are the children of God, that I should giue, or lend them my siluer, and gold, my bread or my victualls, that I haue prouided for mine own children, my seruants and friends?* Shall I giue it to beggers, or lend my monie to poore snakes, that will neuer pay me againe?

Some rich men seeme to loath the Poore.

IT grieueth such *Nabals* indeed to look vpon the poore, but with disdaine, much lesse to giue or lend

vnto them, wherewith to releeue and comfort them: And yet they thinke God loueth them dearely, because, he heapes vpon them daily, more and more, this worlds *Mammon*, yet care not for the poore, like *Iudas that bare the bag*. Therefore cry the poore vnto the Lord, against such hard, stonie, and couetous hearted miserable rich men: And the Lord heareth in heauen, and will reward them as they reward the poore; for, as the poore cry, and the rich will not heare them; so shall the rich cry and the Lord will not answere them; and hence it comes, that Christ himselfe affirmes it to be *as hard a thing for a rich man to enter into the Kingdome of Heauen, as for a Camel to go through the eye of a needle:* this is no skarre-crow?

Why

Why there are poore and rich in the world.

HOw can these men set their houses in order before they dye, when their hearts are hardened and out of order while they liue, nothing regarding *Christ*, in his members? *There shalbe euer some poore in the land, saith Moses:* And Christ saith, *the poore shall you alwayes haue with you.* And why? only to try the charity of the rich: If you releeue them, you releeue Christ in them; If you afflict them, Christ is afflicted by you in them.

What reward they shall haue that helpe the poore members of Christ.

GOd will repay, whatsoeuer man giueth, or lendeth vnto

his distressed members: *Giue, therefore, to him that asketh, and from him that would borrow turne not away*; And, *your reward shalbe great, And ye shalbe called the children of the most high.* Yet, notwithstanding this assured reward, and this most glorious title. What say the rich to the poore, that begge or would borrow? *This is no giuing age, and worse of lending.* The time indeed, is in euery string out of tune; harpe where a man will, or can, he shall find a most harsh discord, and all out of order in poore and rich, the poore will not worke, and the rich will not giue. And now, begins the Lord to see whether it wil be brought into better order by his fauourable chastisements, the body is sicke and the members droope, and drop away, and yet are men slacke to set their

houses,

houses, much lesse their soules in order before they dye.

Men seeke to runne from death, but carry the infection of sinne with them.

MEn that are affraid to stand the aduenture of the dissolution of their bodies at home are fled, to hide themselues from Gods correcting rod. Let them beware, that they carry not with them, a more pestilent infection, in their soules, than they seeke to escape in their bodies.

Some aduenture their soules where they dare not aduenture their bodies.

IT is strange that many men, that are valorous and aduenturous,

that for the getting of a little muck of the world, will aduenture their soules; and yet of so faithlesse, fearefull and cowardly hearts, as they will not aduenture their bodies, in the place where they haue laid their soules already to pawne.

Death finds men euery where.

DIscretion, indeed, it is to auoid infection of the body. But, *he that seekes to saue his life may lose it*; and he that flies farthest off may find death as neere him, as at his owne house when he returns; for he that flyes, in a desperate distrust of Gods power, prouidence, and protection, may preuent the danger, but assuredly as great a danger attends him yet, if he seek to auoid it in the faith and feare of God, in hearty prayer, referring him-

himselfe to the will of God, for his dissolution, or preseruation; whether he liue or die he is safe, and more happy in his death (being the Lords) than ten thousand that remaine (out of order) alive, abroad, or at home.

The loue of this World makemen feare death.

BVt what makes men chiefely to flye death? only, the loue of the world, and the glory and riches thereof, because these in the vaine conceit of themselues are most happy of all men, and so they are reputed, (but only of the worldly minded) because, God suffers them to grow great, and rich, and glorious, and full of the meanes, to make them to thinke themselues the deare children of God: blessing them-

ſelues in the increaſe of their riches, and therfore, *is the very name of death bitter vnto them.* Who then dares ſay vnto ſuch a great man in theſe dayes as *Eſay* did to *Hezekiah*; *Set thy houſe in order for thou ſhalt dye?* would he not ſpew ſuch a plaine dealing friend, for euer, out of his good conceit?

Riches make the better man.

TAke heede whoſoeuer thou art that truſteſt too much to thy riches, and thinke not thy ſelfe the better man, becauſe thou carrieſt a heauier burden of wealth than thy neighbor doth, *an honeſt poore man:* who hath that ſimple title only.

Why rich men are called good men.

BVt thou that art rich indeed, haſt the reputation of a *Good man.*

Why

Why a good man? becauſe thou art a rich man; and a man will take thy band, for a hundred pounds, before thy neighbours for a hundred pence. Why? becauſe thou art a good man? no but of great eſtate? and that is thy *goodnes*: thy neighbour, *an honeſt poore man*, and that is his greatnes and goodnes, whoſe word to his power may be as good as thy band.

A good man will doe good with his goodneſſe.

BVt if thou be ſo good a man doe good with thy *goodneſſe*, which is thy riches, while thou art alive, and leaue not thy *goodneſſe*, behind thee, and to carry none with thee: for if thy goodneſſe conſiſt in riches only, thou muſt leaue it, and it thee; and will ſuch a *good man*, thinke

thinke to enter into the Kingdome of Heauen hardly?

A rich man be he neuer so wicked hath the title of a good man.

IT is a strange attribute giuen to euery rich man; *O he is a good man*, if he haue wealth in abundance, let him be *Vsurer, Extortioner, Briber, Iew*, or *Atheist*, he is *a good man*, euery man will lend vpon his band, and trust him vpon his word, though he be neuer so very an infidell. And indeed, it is but in shew (for the most part) that one man doth trust another, doth any man trust another in these dayes, because he is an *honest man*? some worthy rich and honorable men I acknowledge doe good to honest men, thinking them honest men, and true members of Christ.

But

But that man that hath a purse to repay, and to lend to him againe, that hath lent him, is the *worlds good man.* And thus goes the current of *worldly good men.* And these are the men that as they haue the glory of the world, so they seeke againe to glorifye the world, by their glorious posterities, for whose aduancement, and to purchase vnto themselues, the reputation of being *very* (but worldly) *wise men* in outstripping others, in getting (let the meanes be right or wrong) applying all their wits, studies, and endeuours, to become rich in the *superlative degree*, to make their names, their houses, their heires, great and greater then the greatest of their neighbors, forgetting themselues, what they were, what they are, and what they shalbe without repentance, and setting their houses,

soules

soules and bodies in godly order, before they dye miserable in the highest degree.

Pride and couetousnesse, rootes of many vices.

THou art famous for thy wealth, stoll and glorious in thy great possessions, but be neither the more *proud*, nor the more *couetous*, two ranke rootes, whence doe spring all the vices, that disorder both the houses, of thy soule, and body. Looke rather a little backe, to the place from whence thou camest, and consider what thou broughtest into the world with thee. Broughtest thou either siluer or gold, lands or goods? In what garments camest thou into the world?

Consider

Considerations fit for all men.

IF thou hadst brought any of these things into the world with thee, and couldest carry them againe out of the world with thee, thou mightest indeed, then, in some sort repute them thine; yet but in a sort, for as thy body is subiect to death, to corruption, and rottennesse, so are thy lands and goods, thy silver, thy gold, and goodliest garments subiect to the like consumption: But remember thou camest out of the place of darkenes, clothed in bloud, which was also thy food, wherewith thou wert sustained in life, before thou camest into the light. Thou haddest no other garment, though thou be since washed and outwardly purified and become neate, and clad with costly attire,

attire, whereof thou needeſt not boaſt, nor wax proud, be thy raiments neuer ſo rich in coſt, or colour, they are but the fragments of the raggs of *Adams figge leaues*, to couer thy nakedneſſe, as he did. And if thou conſider wel thine owne nakedneſſe; thou maiſt rather be aſhamed, than to be proud of thine apparell, be whatſoeuer thou art man or woman: For if it were not a ſhame, to haue thy *nakednesse* ſeene, there needed no ſuch coſtly attire to couer it; and yet ſuch is the boldneſſe of ſome (impudent) women, that they are not aſhamed to lay out their nakedneſſe, in an vnſeemely manner, as if they ſhould ſay (as they doe in ſilence) *heere is ware to be ſold, come and buy for your luſt, or borrow for your loue.*

Men and women, be they now, neuer ſo proud and vaineglorious,

of their dainty feature and beauty, they came but out of a den of darkeneſſe; and to a place of darkeneſſe they muſt returne, and haue no certainty, how long they ſhall liue heere be they neuer ſo luſty and ſtrong, neuer ſo faire and amiable. And yet doe not only not ſeeke to ſet their bodies and ſoules in order, but diſorder them euery day.

Few come to their inheritance vnder twenty one yeares.

IT was many yeares after thou cameſt into the world before thou didſt enioy thy freedome, neere a third part of the time of mans life limited by *Dauid*, which few attaine vnto. And therfore thou knoweſt not, how ſoone thou ſhalt be taken from thy poſſeſſions, thy goods and deareſt worldly delights, whilſt

whilst thou hast time, therfore; set thy selfe, thy soule and thy body, lands and goods, (which are meant by thy house) in order, knowing that thou must dye, and knowest not *when, where, nor how.*

We must remember that we must dye and come to iudgement.

LOoke before thee, to the place whither thou goest, and forget it not, let not thy glory, & greatnes cause thee to forget, that thou shalt dye and come to iudgment. And although thou camest into the world with the breath of life; thou shalt returne without it, yet not actiuely, for thou shalt become, as a meere lumpe of earth without power or vigor in thy selfe to moue; but be moued at the pleasure of others. And here must thou cast off thy glo-

glorious garments, not as the *Eagle* casts his bill, or the *Serpent* his skin, to be reuested with them, but in stead of them, thou must be content, and be beholden to thy friends to afford thee a silly sheet, to put thy naked carkasse in.

Men must forsake all, when death comes.

THen must thou leaue behind thee thy louing wife, thy deerest children, and best friends, thy rich possessions, thy gold and siluer, and what thou esteemedst most precious: And then a little length and bredth of land (which may be cast vp by inches, wil serue thee in stead of many honors, manors, forrests, parkes, &c. which could hardly be numbred by acres) will serue thee for thy fairest chamber. And insteed

of

of thy siluer & gold, wherwith thou couldst neuer be satisfied, thou shalt haue earth thy mouth & belly full: and in stead of thine attẽdants, men seruants, maid seruants, &c. thou shalt haue for thine attendants, *Iobs sisters & brothers*, wormes to attend and affect thee (euen as friends affect friends, as long as they can be each to other friendly) So as long as the *wormes* can find in thy dead flesh, wherein to feede, they wilbe thy companions: But when the substance of thy body is spent, they will leaue thy bare bones, to thy mother, *Rottenesse*; the end of all flesh. And therefore set thine house in order: for this must be the certaine end of thine vncertaine mortall life.

Many

Many perplexe themselues to make them they know not rich.

MAke not thy selfe more miserable, (then) by striuing to aduance thy posterity to greatnesse, and so expose thy selfe to the losse of heauen. And flatter not thy selfe, with a vaine conceit; that it is thy glory to get riches and possessions for thy children, with the losse of an eternall inheritance to thy selfe.

Who are chiefly to be cared for, and how far.

THou art no further bound, than to haue a fatherly care of thy family; Among the rest, thy wife and children, are most to be respected, for whom thou oughtest to prouide things necessary, to maintaine,

taine, and to ſuſtaine them otherwiſe indeed thou art to be condemned as an vnbeleeuer: But to couet and to vſe forbidden, nay, too ſolicitous meanes to make thy children great, or thy friends after thee rich, is not commanded but forbidden.

Many ſeeke to ſecure their poſteritie in their poſſeſſion, more than their owne aſſurance of heauen.

MAny ſeeke to purchace, and to ſet and ſettle lands, as ſurely as can be deuiſed, by graueſt counſell, for the more ſecurity of their children after their death, to the end they ſhould remaine, in their names, from one generation to another, (and lawfull) yet not laudable retaining leaſt aſſurance, or ſecurity (in the meane time) vnto them-

themselues, of an inheritance immortall, after their deaths): Notwithstanding their great and spacious possessions here, which were a good meane, to enable a man to doe the works of charity commanded by God, lawfully gotten, which the poore haue not.

Euill gotten goods seldome continue to many generations.

IF they haue been ill gotten, or ill kept, they seldome continue to the third generation, sometimes not to the second: And yet many men couet in their worldly wisedome, to preuent (if it were possible) the very counsel of God himselfe, by limiting and entailing, their lands and possessions sometimes, *to ten succeeding generations*; intending to perpetualize their names

names and estates, to the end of the world: And yet it is seene and daily obserued, that as humane policy hath found out this vncertaine deuice of limiting their possessions, to such as perchaice may be vnborne a hundred yeares after such a deuice is made: So like policy hath found out a meane to frustrate the same, euen by the same Law by which it was (in conceit) made strong and irreuocable: And sometimes, God in his wisedome and secret iudgement, alters and turnes the deuices of men cleane contrary to their intentions.

God disposeth of all earthly inheritance.

WHen *Ioseph*, intended to haue preferred *Manesses* his first borne, (to whom (by course

right of inheritance) the first place belong'd) before *Ephraim* his second sonne: God so directed the heart and the hand of *Iacob* in blessing them (which then had great force working with the will of God) he preferred *Ephraim* his second before *Manasses* the first borne. So God gave *Isaak's* inheritance, to *Iacob* the younger before *Esau* the the elder, shewing how vncertaine the issue is, of the purpose of man touching the making of his heire, though it be a part of the setting of thy house in order before thou dye.

No counsell against the Lord.

THere is no counsell, against or without the Lord; man may purpose this or that child shalbe his heire, and inherite his Land: or this or that friend shall enioy his

goods; but the disposition is in God, who alters the purpose of men euen as he will; to shew that the wisedome of man is indeed but foolishnesse, without God.

How men ought to guide their affections in preferring their children or friends.

IT is not yet vnlawfull for men to respect one sonne, or one child, or one friend, before and aboue another; and to haue a desire to preferre one before another, to enioy their Lands, and goods after them: So they respect the preferring the glory of God (and that with prayer) before their owne naturall affection: Namely where they find one more inclinable to vertue, to the feare and seruice of God, than another: to preferre such before them

that

that haue only naturall endowmẽts as feature, as beauty, priority of birth, wit, and comlinesse (like *Absalom*;) and meere carnall inclinations: for the more fauour, fathers shew, and the more meanes, they heape vpon such in making them great or rich, the more they will run into riot (as is obserued in too many, in this corrupt age) which breeds scãdal, to the father in so disposing his wealth (when he is in his graue:) And the more dishonor vnto God, that lent the meanes, and argues no direct setting of his house in a Christian order before he dyed.

Many rather couet to aduance their posterities to wealth here, than themselues to glory hereafter.

MANY men plainely shew, that they loue the world, their

their vncertaine posterity, and their owne vaine glory, more deerely, than they loue their owne soules? By so abundantly prouiding, to make their posterity great & themselues famous (some rather infamous) after their deaths.

Can a man be thought to loue his owne soule, when he aduentures it in getting superfluous, and forbidden meanes, to inrich, and to make them great, whom he knowes not whether, they wilbe good, or euill? And to that vncertaine end, to hoord vp, and to keep riches, doing good to none, vntill they must needes leaue them?

Esau *more to be excused than some miserable rich men.*

ESau sold his *birth right*, indeed for a *messe of potage*, only to

to refresh the necessity of his fainting spirit, and is more to be excused, than they that sell their soules (more precious, than all the Kingdomes, that Sathan tempted Christ withall) for the superfluous aduãcement of them, whom they truly know not: And yet when they haue gotten much, and disposed it to whom they list, before they dye, they are farre from the setting of their houses, much lesse of their soules in good order before they die.

It is lawfull to possesse lands and goods.

IT is not denied, neither doth any scripture inhibite men to haue and enioy possessions, lands and goods, be they by descent, gift or purchace, and to leaue them to their children: For God hath from the

beginning, lent these inferior things of the earth, to the sonnes of men: and allowerh the vse of them lawfully gotten, so they be godly vsed and rightly disposed: for he that disposeth them without good warrant, runs before the counsell of of God: as (in worldly wisedome, or vainegiorious desires) many doe, to impious and vngodly vses while they liue, setting neither house, nor heart, nor soule, nor body in order before they dye.

Many neuer thinke of Death till they be sicke.

AND when the summons of death, beginne to seize vpon them, then they beginne to bestirre them saying, (as some haue done) *and must I dye?* making an vnwilling will, giuing and bequeathing, what

what they could no longer keepe. Yet when a mans will is made, and all things disposed, if he can get but a little breathing time, a yeare, or two, ten or more; they to whom he hath assigned his lands and bequeathed his goods, shalbe neuer the better for his gifts vntill he die, and that (were it possible) not till *doomes day*. And they that would haue seemed to haue mourned at his funerall, for the losse of so good a benefactor, will turne their mourning (which should haue been for his death) into sorrow and sadnesse, for the recouery of his health; and will be euen sick to thinke, they shalbe longer preuented (by his recouery) of that they were in hope presently to haue enioyed.

If men could see the fruits of their gifts in their posterities, in their graues, they would repent that euer they were riche.

HE that flatters not himselfe, in the greatnesse of his meanes to imake what fame will flie of him, when he is dead for his bounty, distributed (not to the needy members of Christ) when he was aliue; if he could but looke out of his graue and see the gallants that he hath made to ruffle in their riot, and lasciuiously (commonly) to consume what he so long and laboriously scraped together, he would wish himselfe, rather to haue been a man of farre inferior meanes, than to haue been the meanes to increase the sinne of them whom he seemed

to

to loue, and would no doubt haue been more carefull in setting his house, his soule, his body, conscience and affections, in better order, than he had done, by giuing it rather to the poore.

Delay not to set thy life, lands and goods, in order.

BE wise therfore thou that hast houses, lands, possessions, and much goods to dispose; Set them in order in time, and obserue well how, and to whom, and to what vses, thou meanest to dispose them, and delay not, till thou be sick: For thou knowest not, when, nor where, nor how, thou shalt end thy life; and thinke not that the abrupt making of thy will, can bring a disordered house suddainly into such order, as God requireth: while thou

art therfore in thy perfect health, set thy house in order, against the time of thine vncertaine death; and see thou haue well gotten, that which thou hast heaped together: and if thy conscience (strictly examined) tell thee, that thou hast gotten any part of it by wrong, shew thy selfe a good *Zacheus*, *restore it fourefold*, before thou dye, that thou maist dye in the fauour of God in Christ, otherwise it had been better for thee to haue dyed a begger.

Fit euery man to make their wills.

IT is a very religious and Christian duty, in euery man possessing any lands or goods in the world, to make his will: and to settle his estate in good order (be it neuer so meane;) before he dye: which is in part meant by Gods com-

command, *to set thy house in order*, namely thy *houshold, lands*, and *goods*: but that is not all the orderly setling of thy house before thou dye.

Whereof a family consisteth.

A *Houshold* or family consisteth of *husband* and *wife*, *parents* and *children*, *master* and *servants*; among whom, if a godly order be not set, continued, and kept before thou be constrained, through sicknesse, to make thy will, thou wilt hardly set it in order before thou dye.

How a family ought to be ordered.

IF loue and amity haue not been, and maintained in the feare of God, between man and wife; If parents haue not instructed their children,

dren, in the knowledge of & exercised them in the true seruice of God, if children haue not obeyed their parents; if maisters haue not wisely gouerned their seruants, giuing them their salaries and necessaries; if seruants haue not done their duties, faithfully, to their maisters; and all mutually together; and sometimes man and wife in priuate, serued the Lord in faithfull prayer, during their perfect healths, that house is out of order, head and members, and cannot in a moment, by a will, written in an houre or two be brought into order. Therefore deceiue not thy selfe, by delaying to set thy house in order, and euery part and person thereof; and thinke it not sufficient, to settle thy worldly goods and lands, by thy last will, (as thou dost imagine thou hast made thy will) for whether thou

dispose

dispose thy lands, or giue thy goods while thou art aliue; neither shall thy lands, nor goods want owners, when thou art dead.

Parents ought to prouide for their children, the chiefe hope of children.

IT is a duty also ioyned with a care in parents, to lay vp, and prouide for their children: and a fatherly dutie it is, and a duty that children (for the most part) take greater hold of, than of care to performe their duties to their parents. And therefore it is hard to iudge, whether he that layes vp little, and giues only education vnto his children, to liue futurely by some lawfull calling; or he that is solicitous, and ouer-carefull to prouide, for the present maintenance of his children

in idleneſſe, before, and in wantonneſſe (through the hope of great portions) after his death, he moſt to be condemned: if the latter be not more blameable, he is more ſuperſtitious than the former: too much care argues leaſt faith.

He that cares not for his family, is an infidel, and he that is too ſolicitous for them is no leſſe.

HE ſhewes not himſelfe a Chriſtian in deed, that cares not for his family, but ſpends his time in idleneſſe, and his meanes in vnthriftineſſe, but rather an infidel: But he that exceeds in coueting, (which in it ſelfe is ſinne) and ſtriues againſt the ſtreame of Gods direction, getting by right or wrong, ſpending ſuperfluouſly vpon his fa-

mily,

mily, or hoording and laying vp for his posterity, (as is said before) hauing little, or no regard, to help, releeue and comfort the poore, that haue an interest in the superfluity of his abundance, as if the Lord could not prouide for his children, (if they feare and serue God) aswell, as he hath done for himselfe, this man shewes himselfe, as neere an infidel, as the former.

Parents should leaue behind them good examples, for their children to imitate.

THE best portion thou canst leaue behind thee, is a manifest example, and paterne of a godly life for thy children and friends to imitate; and to giue them (if conueniently nothing else) some necessary manuall trade or lawfull profession,

session, to liue by when thou art dead.

Great patrimonies oftentimes soone spent.

IF thou haue lands and possessions, and great stocks of money, to leaue to thy children, thou thinkest them richly prouided for, and thy house in good order: and yet we see, many times, that the great patrimonies, and portions left by carefull Fathers to their children; consumed and riotously spent before their parents be halfe consumed in their graues: which might be some cause, to restraine fathers from being too solicitous, superfluously to enrich their children; seeing so many examples of the euill successe of other mens care.

The best portions fathers can leaue their children.

IF thou therfore haue possessions, lands or goods, to leaue to thy children, season them while thou liuest, as much as is in thee, both by paines, practice and prayer, in the true knowledge of faith and obedience to God in Christ, and then if they abuse what thou leauest them; thou hast discharged the part of a religious, and carefull father: And so shall the disorderly consuming or abusing of them, light vpon their owne heads, *pouerty* and *misery*, fit rewards for the riotous.

Possessions and wealth without wisedome hurt posterities.

RIches and reuenewes, are indeed the good blessings of God, and necessary means to shew bounty and liberality to them that haue need; but if wisedome be not ioyned with the riches and possessions, thou leauest behind thee, if the feare of God guide them not, in the godly vse, and preuent the vngodly abuse of them, it had been better for thee, to haue died without being owner of them; and better for thy children, that they had none of them at all, for when children, destitute of vnderstanding, smell the sauour of rich possessions, or great portions, assured them after their parents death, it infects their minds, as the pestilence (which

sheweth

sheweth it selfe by the tokens: so this infection doth by the apparent marks of insolencie, pride and a very noisome swarme of impious vices wherby God is dishonored; the simple seduced, the godly abused, and the vulgar likwise infected.

Fit for parents to conceale what they meane to leaue their children.

AND therefore discreet parents will conceale their purpose of disposing their lands, and giuing their goods, and keep the knowledge of what they haue from their children, as they will keep gunpowder from the fire; for as a a sparke will set the whole into a flame suddainly, so let a father once inkindle hope in a disorderly sonne, and it shall set all his vngodly de-

sires

fires on fire, which will hardly be extinguished, till (comming to his hands) all be speedily consumed.

Not so to respect posterities, as to neglect the members of Christ.

AND therefore it behoueth thee not so to respect thy posterity, as by their greatnesse expected, to make them more proud and wicked in present: Nor so to regard to benefit thy friends, as to neglect the poore children of God; For (as hath been said before) thou art but a steward of that thou hast; and therefore, if thou giue the childrens bread, (which are the distressed members of Christ) and bestowest it to superfluous vses; remember the vniust steward, being called to an accompt, as thou must be thou knowest not how soone,

and

and thinke before-hand how thou canst answere it.

As all men are stewards, so they must thinke of their accompt.

IT wilbe required of thee, how thou hast bestowed thy masters goods, the goods that God, (the great master of the family) hath put into thy hands to giue euery of his seruants his due portion out of it: If thou say (as he knoweth thou hast done) I haue *maintained my wife* with some part of the goods thou gauest me, according to the best fashions the time afforded; I haue according to my calling, *furnished my table*; inuiting my friends to be partakers with mee with part; *I attired my children*, and brought them vp, as became the children of a father of my reputation; *I built*

me

me a faire and chargeable house; with complete furniture within and without; I haue *purchased lands*, for my children, after mee; Some *gold and siluer, plate, &c.* I haue disposed, and giuen to my friends before I dyed.

Many idle expences will be disallowed at the great Audite.

HEre is a large bil and of diuers particulars, too great (it is to be feared,) to be allowed, at that great and generall audit: for the Auditor is iust, he will allow only necessaries, but as for superfluous charges, he will disallow, so wilt thou be found, charged to answere, what thou hast vnnecessarily spent.

Duties

Duties required of every man, to know always, his house, his soule and body in order of most men omitted.

HE gaue thee in charge indeed, (as before is remembred) that thou shouldest prouide for thy family, thy wife, children and seruants; but remember withall thou were commanded, to *feed the hungry*, to *cloth the naked*, and *distressed widowes*, whom thou hast neglected, for the *pride of thy wife*; whom thou mightest haue comely and decently attired, and yet clothed the desolate widowes also: Thou mightest haue plentifully furnished thy *Table*, and vsed thy meats, and drinkes with thy friends, in the feare of God with thanks, yet not to *eate thy morsells alone*, with

with thy friends, that would requite thee with the like; but that the *poore*, the *fatherlesse*, the *widow*, and the *hungry*, should haue been partakers with thee: Thou mightest haue competently *clothed thy children*, and yet haue *couered the naked* too, though but with the taft raggs of thy children, if thou wouldest bestow no better on them: Thou mightest haue builded thee *a competent house* for thy selfe and family, to haue liued and lodged in, and haue reserued one poore house for the *harbourlesse members of Christ*, to haue had shelter in; and not to passe by and see them lye without doores, like *forlorne beasts*.

The poore members of Christ haue right to a part of euery rich mans goods.

THou mightest lawfully haue *purchased land* for thy children; yet mightest thou haue allowed some part (with *Ananias* and *Saphira*) to haue relieued the needy, that haue no earthly portion? Thou mightest haue giuen and bequeathed *thy siluer and gold*, which thou keptst in thy chests, to thy children and friends, and not haue forgotten that thou hast giuen that, whereunto (as touching a part) Christ in his members had right.

A house disordered in a mans life can hardly be left in order when he dyes.

HOw wilt thou answere the omission, of all these precisely

required duties, and thy superfluous expence, bestowed upon thy selfe and thine: Is it possible that a house, thus disorderly guided, euen to the last can be set in order before a man dye? though the law, can find no fault, or flaw in the orderly conueyance of thy lands, nor with thy last will: yet there is a law that requires *charity* and *mercy*, that will condemne thee, to be a steward to be bound hand and foote, and to be cast into vtter darkenesse.

Redeeme the time.

REdeeme thou therfore the time, whosoeuer thou art that liuest: set thy house in order, it is yet time, if thou haue but the will though preuented of the deed, doe thine endeauour and it shalbe accepted: neuer too late to amend.

How

How to set thy house in order.

SET thy house in the true feare and seruice of God, from thy selfe the head to thy meaneſt ſeruant, be moderate in attiring thy wife, ſhe will accept it, if ſhe be modeſt: educate thy children in obedience to God, ſo ſhall they not offend thee: couer the naked.

The poore are the beſts gueſts a rich man can entertaine.

LEt the pooreſt children of God be ſome times as the fruitfull vines about thy houſe, and as oliue branches round about thy table: Thou ſhalt find them in the end moſt beneficiall gueſts, that thou ſhalt entertaine either to *maste*, or *harbor*: for thou doſt not ſo much

feed and clothe, and lodge them, as Christ himselfe in them, who is heere amongst vs, *poore, naked, sick, hungry, in prison, thirsty, barberlesse and miserable*, and woe be to the rich, that see him and shew him no compassion.

The rich ought to haue respect to the poore.

HOw can they that haue riches in abundance, food plentifull, apparell superfluous, gold and siluer, and all that their hearts can desire (and more, if religious reason were ruler) passe by, and see a poore, naked, hungry, and (as it were) a starued Christian: and not to be moued with compassion, especially yong forsaken children, and old and impotent men and women? As for the sturdy counterfeits, and idle strip-

striplings able for seruice, let their reward be the whip. And vntil thou begin to sauour of this righteous course, to guide thy house aright, doe else what thou wilt in giuing and bequeathing, thy house will not be set in order when thou dyest, which will be a fearefull end.

Thus much concerning the setting of thy domestike estate in order, it may not be vnnecessary to examine the house of thy soule, the body and the members thereof.

Touching thy body, the house of thy soule.

I Haue before spoken of thy setting of thy worldly estate and domestike family, lands and goods, in order before thou dye.

The chiefe care ought to be to set and keep the house of the soule the body in order.

IT is fit to consider, how to set thy *corporall house*, which is *the habitation of thy soule, the senses and members of the same*, in order: And that aboue and before the disposing of thy worldly estate: For, as *the body is more worth than raiment*, of more value than possessions, siluer or gold; so is the well ordering of the same to be preferred before all that thou enioyest, or canst enioy in the world.

Wherein the well-being of the soule consisteth.

THe well-being of the soule, which is the principall part of

of thee, consisteth in the right gouernment of thy body, and bodily members, for if thy carnall members and corporall senses, haue been or are defiled with the vanities, whereunto they are particularly inclined, thy soule which lodgeth in it, cannot be but also infected and polluted; and therefore, oughtest thou to haue an especiall regard, to the well-ordering of thy corporall parts.

Many dwell in faire houses, that haue foule bodies and soules.

THou dwellest, it may be, in a house of ingenious architect, adorned within and without, with sundry varieties, to delight thine eye, thine eare, and all the senses of thy body, as many (in deed, or in desire, it may be) as *Salomon* had;

superfluous to name, more superfluous to couet, when yet (it may be) the house wherein thy soule liueth, (and without whom thou canst not liue) though it be outwardly adorned with most costly attire, like a *painted sepulcher*, is of it selfe, and through thine abusing it, and the members of it, a poore weake, and tottering building, seeming outwardly beautifull, yet (alas) vnder most glorious and rich couerings, most ragged, rent and rotten, wether-beaten and deformed through the tempests of thy blusterous tongue, the extrauagancy of thy polluted eyes, and the vnrulinesse of the rest of thy senses, beating vpon thy poore soule, that dwelleth in this fraile body of thine, with restles vngodly stormes of forbidden vanities, that bring the whole house out of order.

We

We must examine how we haue vsed or abused our senses and members of our bodies.

AND for as much as the head, the principall part of this weake building, is the place wherin the chiefe organs, and instruments of *speaking, hearing, seeing, smelling, tasting and eating*, doe consist; examine first how thou hast kept these in order; and whether thou haue formerly giuen them the reines of licentious liberty, to follow the vanities, whereunto naturally they are seuerally inclined: If so, then is this thy whole house vtterly out of order: and meerly deformed, being by creation, free from any actuall pollution, or corporall blemish or defect, a most comely,

and beautifull building, complete and vniforme in euery part, from the meaneſt to the moſt eminent member.

Our bodies are compleat and beautifull houſes.

OBſerue from the ſole of thy foote, to the very haire of thy head, and ſee whether thou couldeſt imagine, to place any member in better order, than God hath placed them, for in a perfect body there is no defect in any part, though many times blemiſhed by abuſe of the members and ſenſes.

How our bodies are blemiſhed.

THe *head* it ſelfe, the guide and gouernour of all the reſt, is oftentimes diſordered and euen infatuated

tuated by *drunkenesse*, the *face* disfigured, the *eyes* bleared and blinded, the *feete* gouted, and many times the whole *body* dropsied through the abuse of the senses, and brought all out of order, being the very *temple of God*, and wherein the soule dwelleth, thy most precious part bought with no lesse a price than the very bloud of the Sonne of God Iesus Christ.

A man can never dye in hope, that hath to the end defiled his body.

HOw then can a man, whose body and members are thus defiled, and made as it were a den of detestable vncleanesse, grieuing the spirit that dwelleth in it, without reformation, dye in any hope of future happinesse? though he doe set

a faire formall face, vpon the setting of his domestike estate in some order by a silly *will*, before he dyes; and to leaue the body, the house of his soule, and his soule it selfe, in so manifest a danger? For the superficial disposing and bequeathing of his domesticke estate, and to leaue his better part out of order, is but as a *pharisaicall washing of the outside of the cup, leauing it filthy and foule within.*

It is a manifest argument, that the partie who hath the sore breaking out in his body, as *Hezekiah* had, and the tokens appeare, as they commonly doe, hath the plague, and is vnlike to escape death.

Signes that a mans house, body and soule are out of order.

SO manifest it is, that he that aboundeth in corruption and the filth of his heart, breaketh forth and sheweth it selfe, by his disorderly and dissolute conuersation; by his inordinate walking; by the prophanesse of his speech; by the wantonesse of his eyes; by lending his eares with delight to vngodly discourses; by the pollution of his hands; and by the swiftnesse of his feete to follow vanities; that he is full of spirituall pestilence, and carnall contagion; Altogether vnfit and vnable, to set either his domesticke, or the house of his soule in order before he dye, without speedy reformation. A fearefull farewell, when he shalbe inforced to forsake

all

all his possessions, lands and goods, and his soule to leaue his body, and all out of order when he dyes.

It is a speciall duty for a man to haue all the parts and powers of his soule and body alwayes in order.

IS it not therefore a chiefe part of thy duty, for the setting of thy house in order, according to Gods command, seriously to examine, how thou hast vsed or abused, thy body, the organs instruments and members of the same; and speedily to vse all possible holy art, and industry to reforme all thy defects? That thou maist with the more comfortable alacrity prepare thee, to that which thou canst not auoid, namely to dye, and to set all things

in

in order against the time.

And because the tongue is commonly, a most forward instrument to be a partie in euery action, it is fit, first of all, to call it to accompt.

The examination of the *Tongue*.

A hard taske to gouerne the tongue aright.

OF all other members, the *tongue* hath most need, to be kept in order, though it be a hard taske, being a member euen from the cradle accustomed, commonly, to offend both God and man.

The tongue (a wilde beast) needs to be kept from raunging.

EXamine therefore, how and in what order, thou hast vsed, or abused

abuſed thy tongue, a member of godly vſe, yet often vngodlily vſed: God in his prouidence, when he created man, foreſaw that the tõgue would be vnruly: and therefore (euen as wilde beaſts are kept in by hedges, pales, and ſtrong fences leſt they raunge abroad, ſo) hath God fenced the tongue with a pale of teeth, and hath left as it were a gate, to be opened and ſhut, at the pleaſure of man, the mouth or lipps, which as long as they are kept cloſe and ſhut, the tongue is inforced to ſilence; but open but that gap, the tongue hath liberty to walke.

The tongue cannot ſpeake except the lips open.

IT is the tongue alone that ſpeaketh, but the tongue and lips together, if the lips open not and ſhut,

shut, the tongue may moue, but can make no distinct sound: so the lips may open if the tongue will not moue, there proceeds no perfect voice: when they both agree, there proceeds speech, good or euill, as the heart within is prepared for, *of the abundance of the heart the mouth speaketh.*

If the heart be good the words cannot be euill.

IF the heart be good, the words of the mouth are seldome euill; if the heart be wicked, the words will sauour of euill: *Cursing, swearing, lying, blaspheming, backbiting, slandering*, and all words that may offend, proceed out of a prophane mouth; which if thou by examination findest (as thou canst not be ignorant,) thou hast great cause

cause, and (if thou be not partiall in flattering thy selfe) thou wilt vse all possible speedy meanes to reforme it.

The tongue cannot offend vnlesse thy lips consent.

SEt therefore *a watch before thy mouth, and keep the doore of thy lipps*, for as long as thou hast a care to keep thy lipps shut, thy *tongue* cannot offend: if thou open them, let it be to glorify God, for *if thou long after life and to see good dayes, refraine thy tongue from euil, and thy lipps that they vtter no deceit.*

The tongue often and many wayes abused.

ALas, what will become then of too many, that in buying

and

and selling, thinke that what they get by lying, swearing, and forswearing is well gotten? And (though dangerous to speake) what may be thought of some *Lawyers*, that will striue with all their wit and eloquence, and vse their tongues, to maintaine and defend a cause which they know, in their owne consciences to be false, & against truth, equity and iustice; and that for a fee, iustifying the wicked for a reward, condemning the innocent in his righteous cause? do not such as men call *Knights of the post*, forsweare themselues for a fee? God forbid, that men of that ranke and calling, as are eminent Lawyers (worthy members of the commonwealth) should debase themselues, and face out a falshood for truth for another man, for a little vanishing pelfe? though it be your profession

to

to aduocate for other men, and may lawfully take reward, beware, take no fee against the innocent, namely against him, that you know hath truth on his side; for *you condemne thereby the righteous, and iustify the wicked.*

The tongue is an excellent instrument in the mouth of a wise and iust man.

THe *tongue* is a most excellēt instrument in the mouth of a perfect, wise and iust man, and is as a pestilent member, in the mouth of a *Tertullus*, which signifies *a lyer and one declaring false things*: as was that excellent Oratour, that falsly accused *Paul*, before *Felix*. It is not an excellent wit nor fluencie of the tongue (though they be excellent gifts of God) that shall excuse that

man,

man, that by his wit and eloquence, ouerthroweth a cause against equity, yet I wish the practice were not so common to offend the God of truth, for which aswell the guiltlesse as the guilty are oftetimes punished.

The tongue is a little member but most vnruly.

THe *tongue* is indeed a most vnruly member (but a little one) yet *boasteth in great things*, and speaketh oftetimes against the greatest, vttering *a world of wickednesse, defiling the whole body*, through the wickednesse and filthy words proceeding from it, hardest of all other members to be tamed, harder than the fiercest beast, that liueth; which is tamed by the discretion and the wit of man; but *the tongue can no man tame.*

He

He is a wise and perfect man that can rule his owne tongue.

NO man indeed can tame the tongue of another, but a man *of understanding, guideth his owne tongue, and addeth knowledge vnto his lipps:* He *pondereth his words before he speaketh*, and bridleth his tongue, and he is indeed *a perfect man that offends not with his tongue*, though many vnseemely words may slip the lips (vnawares) of a right religious man: But a man whose tongue he hath accustomed to speake euill, to cursing, swearing, and filthy talking, cannot with the same tongue honour God, neither praise him, nor pray vnto him.

The

The tongues of the wicked are weapons of offences.

WHen power to doe *open violence* to another, is taken from the wicked, they haue no other weapon to offend their enemy; than the *tongue*, and that they sharpen like a serpent: and by it, like venemous Adders, they spew out the poison that lurkes in their enuious hearts, *lying in wait with their tongues, to backbite and slander the innocent: Iniquity hath so couered their mouthes, as they cannot but speake wickedly.*

How to auoid a slanderous tongue.

IF thou wilt preuent the danger of an euill tongue in thy selfe,

meditate

meditate good things, seeke to pleniſh thy heart, with holy thoughts, by hearing the word preached, and reading of it with vnderſtanding and practice; ſo ſhall thy tongue ſauour of the ſame, and if thou wilt auoid the ſlanderous tongue of another, walke innocently: if yet it follow thee, ſit downe by it, and take it as a croſſe ſent of God, for thy patience.

How to vſe the tongue to profit.

SPeake therefore at all times, and in all companies, as in the preſence and hearing *of the great God of heauen and earth*; ſpeake as becommeth a ſober man, a ciuill man, as a religious and faithfull Chriſtian man, that *thy words being ſeaſoned with the ſalt of grace*, may be profitable alſo to others, for by thy

words

words thou maist disorder, and by thy words thou maist well order thy house.

The example of an euill tongue in parents, dangerous for their children and seruants.

IF thou leaue an euill and contagious sent behind thee by breathing out vngodlinesse curfing and bitternesse, wherby thine owne house, thy wife, children, and family may be infected, and retaine thy filthy disease when thou art dead; doe what otherwise thou canst doe, in setling thy lands and disposing thy goods, they may profit them, to whom thou leauest them, as touching their temporall estate: but as touching their well ordering in godlinesse, it shall hinder & preiudice them more than their patrimonies can aduance them.

An euill tongue is infectious.

AN euill tongue infecteth all that are neere it, if it haue its naturall course of talking: wherefore auoid such as delight their tongues in scurrility and filthy communication; and exhort thy children, seruants and familiars, to vse their tongues, in praises of, and prayers to God, for to this end hath God giuen thee, and them tongues to speake; and be not like them that honour God with their lipps, and dishonour him with their conuersations: It were better thou hadst no tongue at all, than to vse it to Gods dishonor, and to the hurt and slander of his innocent children.

Prouerb

Froward language breeds strife.

BEware that thou stirre not vp quarrells and contentions, among thy neighbours by a peruerse tongue: froward language breeds strife in a family, betweene husband and wife, parents and children, &c. And especially griefe and sorrow, many times punishments, and sometimes death for capitall slanders to them that offend in their tongues.

Slander and flattery two vices of the tongue.

AS slander is an abuse of the tongue, so is flattery, and of the two, flattery is the most dangerous: If thou flatter, thou vsest thy tongue to deceive, if thou delight to be flattered, thou longest to be deceiued:

ceiued: Therefore neither flatter, nor hearken vnto flatterers; for *if they come vnder colour of friendship to soothee, they will speake faire, when yet their hearts are full of malice and deceit*; As the disciples of the *Pharisies* and the *Herodians* came in flattery to entangle Christ: *flattery makes some men proud*; as the people shewting at *Herods* oratiō, crying, *the voice of God and not of man*; *Absalom stale the hearts of the people from Dauid* by flattery.

Flattery is deceitfull and dangerous.

SO deeply doth the tongue of a *flatterer* pierce that his words *go downe*, as it were, *into the bottome of the belly of the flattered*; for he will so subtilly insinuate by protestations of loue, and coloured

zeale of true affection, as vnlesse a man be the better armed with diuine discretion, he cannot auoid the snare: A flatterer may be suspected by too glorious, and ouer-painted words, for he that meanes plainly, seeketh no such glosing & far-fetch termes: A plaine meaning man is soonest deceiued by flattery; and therefore, *better are bitter reproofes of a friend, than the fawnes of a secret enemy*: Abandon flattery, and take heed to the faire words of a flatterer.

How to vse the tongue to Gods glory.

VSE thy tongue in the setting forth of Gods glory, in prayer vnto and praising of him, exhorting thy household and family, in the knowledge, feare, and obedience

to God; And when thou speakest vnto God vse not many words, nor much babling; for few words proceeding from a feeling and faithfull heart, are more acceptable to God, than many words without inward zeale, and zeale can continue no longer than the heart is feruent through the spirit of God: And when it waxeth cold and dull, it seemeth the heart becomes faint, and the hands feeble, as appeared euen by faithfull *Moses*, who at the first was feruent, yet at length became feeble. *Exod.* 17.

Fit to meditate before we speake especially to God in prayer.

BE not therefore rash, to offer the sacrifice of prayer in a faint and vnfeeling heart, but meditate before thou open thy mouth, and vse not vnaduis-

vnaduisedly whatsoeuer comes into thy mouth: Let not thy tongue go before thine vnderstāding, especially in thy prayers to God: speak not to, nor of God but with highest humility and reuerence; and take not his name into thy mouth in vaine: speake well or speake nothing, for, *euen a foole when he holdeth his peace, is accompted a wise man* among men.

The tongue well gouerned is a necessary instrument.

IF then thou gouerne this member aright vnto the end, it shall proue a necessary instrument, towards the setling of all the rest of thy house in order before thou dye; If it continue contaminate and polluted, it well be such a blemish vnto thy Christian profession, and such a

hindrance to the eſtabliſhing of the houſe of thy ſoule, and conſequently of thy ſoule it ſelfe, in order, as thou canſt not but die, ſuſpected either of Atheiſme, or Infidelity.

Fit to try thy ſenſes.

HAuing thus examined thy tongue, it behoueth likewiſe to make tryall of thy fiue ſenſes, which haue their imperfections alſo. And firſt of the eyes.

The examination of the *Eyes*, the firſt of the fiue ſenſes.

IF thou canſt now, temper thy tongue, and ſo diſcreetly order thy ſpeech as becommeth a man of vnderſtanding fearing God, thou ſhalt the better learne, how to carry thine eyes, which are the organs and inſtru-

instruments of seeing, and by which doe enter into the heart many obiects and motiues, tending more commonly to the disorder, than to the well-ordering of the affections.

By the eye enter diuers dangerous motiues to the heart.

THe eye moues the heart to many vanities; as to *the lust of flesh, to the pride of life, and to the delights and pleasures of the world*; All which *fight against the Soule*: By this organ entred *Eues* desire, to taste of that beautifull forbidden fruite, that purchased her owne, her husbands, and the death of all their posterity.

The *Eye* indeed *is the light of the body*, but many times and by many means brings *darkenes* vnto the soule, which being deluded and

betrayed by the inticements of the eye, and the reſt of the outward ſenſes, cannot but be much oppreſſed, and euen groane vnder the burden of the infirmities and ſinnes of the body, which although it be mortall, and ſhall periſh, yet for as much as it ſhall riſe againe and become immortall with the *ſoule*;

The ſoule grieues at the ſinnes of the body.

THe *Soule* cannot but grieue, to feele the corruption of that part, that muſt futurely together with it, either ſuffer torment, or receiue glory: And therfore cānot but miſlike the *miſleading eye*, which moueth the corrupt heart to couet only carnall and periſhing things, when the ſoule it ſelfe, thirſteth for ſpirituall tending to the ſaluation of both.

The bodily members & senses bring the soule most out of order.

Nothing brings the soule out of order so much as the disorder of the body (the house wherein it dwelleth) the *vnruly eye*, and the other vntamed senses, and the inordinate members of the body; seduced through the peruersenesse of the vnstable *will*, carry the senses and all the parts of the body, into forbidden things: And therfore *Dauid* prayed, *Turne away mine eyes from regarding vanity*. Endeauour therfore to subiect thy corrupted *will* to thy *regenerate will*, that being guided by the prescribed will of God, the eye and euery part of thy soule & body, may together worke, to the well setting, and setling of thy whole house in order.

The

The vnruly eye is to be restrained.

LOoke well to thine eyes, for they are vnruly, leſt they draw thee to tranſgreſſe Chriſts commands to plucke out the eye that offends: at leaſt *make a couenant with them*, as *Iob* did, neuer to ſuffer them to wander after their luſts, nor to be ſeduced or allured by the beauty of any whatſoeuer forbidden fruit.

The eye the originall inſtrument of our woe.

REmember what Sathan preſented to the eye of our mother *Eue*, and ſhe to our father *Adam*, the firſt mortall fruit that euer the eye ſaw, or the mouth taſted:

fied: since which time, we haue been forbidden to behold with carnall delight, the beauty of infinite fruits which before were good: but since become likewise mortall, by the tasting of the first, for as the first had not been mortall, if not forbidden; so nothing makes things vnlawfull but *forbidding*.

Not to delight our eyes with worldly things.

BE not therefore delighted with the beholding of the glittering and forbidden things of the world, lest thou be snared, as *Dauid* was, with the nakednesse of *Bersheba*: And as *Ahab* was, with *Naboths* vineyard; for such was the force of their concupiscences, as to obtaine their lusts they *made way by blood*.

Let

Let not, therefore, *thine heart, walke after thine eye*, nor thine eye after the things delightfull (forbidden.) *As vpon a woman to lust after her*, as *Dauid* did; nor, *after thy neighbours lands*, as *Ahab* did; nor, *after the wedge of gold*, as *Achan* did; nor, *after goodly garments*, as *Gehezi* did; who all receiued their seuerall punishments.

The nature of the eye.

IT is the nature of the eye, to prie here and there, like a priuy theefe after delightfull, pleasing and profitable things (though forbidden) neuer satisfyed with seeing, being rauisht with so many pleasing obiects, that peruert the heart; as the heart being brought out of order by the senses, bringeth all the house of the soule (the body) out of order with it.

Pray

Pray for spirituall sight.

SEt not then thine affection with delight, vpon all the things thy carnall eye seeth; but pray that thine inward and spirituall eye, may be once so inlightened, that thou maist take thy true pleasure, in the contemplation of that most glorious inheritance, which God hath prepared for his *elect* in heauen, which is eternall; and bring thy carnall eye in subiection to thy spirituall: And pray as *Paul* teacheth, for the illumination of thine inward eyes.

Satan

Sathan worketh more euill by the eye than by all other the ſenſes.

THe things thou here beholdeſt, be they neuer ſo beautifull and pleaſing to thy carnall ſenſe, they are but vaniſhing and betraying ſhadowes, wherewith Sathan practiſeth to tempt thee, as he did *Eue*, *Dauid*, *Ahab*, *&c.* For he worketh more miſchiefe by alluring the eye, than by working vpon all other of the *ſenſes* of the body, he maketh the eye enuious, and ſcornefull to looke vpon the poore and needy: And therefore hadſt thou need, to haue a moſt ſpeciall care, to keep it ſingle from wandring after wickedneſſe, for if thou didſt well conſider what thou loſeſt, by the greedy deſires, which thine

thine insatiable eye, doth administer vnto thy corrupt and couetous heart, thou wouldest turne thine affections cleane from this *flattering worlds vanities*, and shun the allurements of Sathan, and only cast thy spirituall eye vpon, and seeke after the things that are aboue, where Christ our Redeemer is gone before to draw *the eyes of all true beleeuers after him, and them vnto him*, to be partakers of the ioyes, that are with him vnspeakable and glorious: which thou canst neuer see, nor truly couet to see, vnlesse thou cast off thy superfluous delight, in beholding these inferiour, deceitfull, and flattering things below, and be fed (euen here) with a feruent desire, to cleere thy spirituall eyes daily with that precious *eye-salue*, the word and spirit of God; which setteth before

the eyes of thy ſoule (though, but as in a glaſſe obſcurely) al the glory that the children of God only and none other after this life, ſhall fully and cleerely ſee, and that euen with theſe our eyes (kept here cleane and vndefiled) *as becõmeth ſaints.*

We muſt looke vpon worldly things as if we ſaw them not.

TAke heed therefore, loue not the world, nor the things in the world ſo, as to ſet thine eyes vpon them as things worthy to be loued, but vſe them, as if thou vſedſt them not: Looke vpon them, as if thou ſaweſt them not, without any carnal affection or delight: For as Sathan promiſed to our parents, to make them as Gods;

Earthly

Earthly Gods dye like other men.

SO doth he couet to make thee beleeue that if thou wilt imbrace the world, thou shalt become rich and glorious in the world, euen to be numbred and reputed among such as are called Gods in the world: And when thou shalt be thus falsely deified, thou shalt goe to thy graue, and consume like other men.

The World a harlot and Sathan her pandor.

THe world (as a harlot) flatters men with a beautifull and strumpetlike forehead, alluring thē through the broakage of her pandor Sathan, to cast their eyes vpon her, to wooe her: And she (as the Deuill

Deuill did to Christ) sheweth them her great possessions, promising to make them great, and rich in siluer and gold; and some she perswades not to go like drudges, and base fellowes in the world, for then they are no fit *Co-riualls* for her entertainment: if the peasant become not in the habit of a gentleman, the gentleman to equalize a Knight, and the Knight to exceed a Lord, she will not looke vpon them: nay, if men and women imbrace not euery new fashion garments, that they see that she either frames at home in her shop of pride, or brings from forraigne phantastikes, she will cast the *eye of disdaine* at them, and hold them bastards and none of her legitimate children.

When

When men thinke themselues most beholden to the world then she rifles them and sends them to their home naked.

SOme againe she persuades to goe basely, and neither to spend nor giue; and when her louers haue (as they thinke) been much beholden to her for her bounty in fulfilling their corrupt desires; then she begins to shew herselfe in her likenesse; picking their pockets, and rifles them of al that she gaue them, dispossessing thē of their great reuenewes, disrobes them and deplumes them of their peacocks attire; and brings not a few of them to pouerty and shame, and casts them off as the harlots did the *prodigall sonne*: And if she be so kind to some, as to suffer them to be seene to ruffle and

floriſh, long dandling them in her lap of laſciuiouſneſſe, yet at laſt ſhe ſends them to their graues, ſtript of all, and turnes them away (as poore men) naked as they came to her only with a ſilly ſheet to couer their nakednesſe, vnſeemely to be ſeene of men.

O, ſhut thine eyes therefore, make ſcorne to beſtow the time of caſting one looke (with delight) vpon the beſt things ſhe offers thee, (neceſſaries excepted) being ſo vncertaine, and ſo certainly dangerous.

How to imploy our inward ſight.

BEtter it is for thee, and to thy more ſolide comfort and true content through faith, to be aſſured, to ſee thy Redeemer in his glory, hereafter for euer, than to be here

(as

(as it were) bewitched with the inchantments of the deceiuing things, thine eyes doe here see: which doe so fasten carnall affections to earthly things, that thou canst haue no time to looke vp, from whence thy redemption (if thou be one chosen of God) comes, and where are hid the vnspeakable treasures, that the Lord reserueth (purchased by Christ) for them that haue their eyes fixed on him by faith.

The carnall eye a hinderance to the spirituall.

CLose vp then thy greedy eye, that is so pragmaticke a promotor of all deceiuable obiects, to the heart that ingrosseth all that is offered vnto it, that delighteth it: And commonly shutteth out the most

most excellent inuisible things; because the naturall eye, sees only things visible in the world, and hinders the spirituall eye from beholding the things of heauen.

Mischiefes proceeding from the carnall eye.

THis carnall eye makes the heart an *Idolater* by *coueting*: a *murtherer* by *enuying*: a *theefe* by *desiring*: an *adulterer* by *lusting*: a *glutton*, by *longing*. And this by the abuse of the eye and consent of the heart; abusing and disordering the whole body (the house of the soule) and the soule it selfe.

Aboue all seeke the illumination of the inward eye.

LEaue then the fulfilling of the lusts of thy corporall eye, which only seeth by the light of nature: and seeke by faithfull prayer the illumination of thine inward eye, whereby thou maist apprehend spirituall and heauenly things.

The sight of the spirituall eye.

THis internall eye is inlightened, through the spirit by the word, preached and vnderstood: whereby we see *God our Creatour* (as we see his works by our naturall eye) we see *Christ Iesus* his Sonne, proceeded *frō Godthe Father*, we see him suffering, not onely many grieuous abuses & iniuries (lying in

his humanity among the *Iewes*) but, his bitter & ignominious *death upon the Crosse*: But also, our *Redemption*, and *Saluation* in and by him: By the same eye of a liuely faith we see and apprehend his *merits*: we see him stand a *mediator* for vs at the right hand of his Father, interceding betweene vs sinners, and our offended God, and in whom we are imputed righteous.

Things only seene by a spirituall eye, through faith.

LAbor to see and apprehend this great mystery of our *Redemption* and *Saluation*, which none can see, by his quickest eye of naturall wisedome; no, it *is* foolishnesse to the naturall man, to thinke that God could haue a Sonne, made flesh to be conceiued in the wombe of a

Virgin

Virgin without man, to bee borne into the world, according to the course of men, to dye and within three dayes to rise againe by his owne power (being God,) and immediately after to appeare in the same humane shape, and to eate bread: and in the same body to ascend into the heauens, and there to remaine a glorified body; and that in the same body hee shall come againe, *accompanied with Millions of Angels*, to iudge, aswell them that remaine aliue at his comming, as them that are already turned into dust in their graues, *burned to ashes, perished in the seas, and deuoured by beasts*: And that their bodies that haue dyed fiue thousand yeeres since, euen *Abel* and all that haue dyed since, being vtterly consumed, that euen their bodies (now dust) shall rise againe

and be re-united to the soules of the righteous, to be eternally glorified with Christ and his Elect: And of the wicked to be eternally tormented with the Diuell and his angels.

The cause why men couet not that spirituall illumination.

THese things are hid from the eye of nature and naturall reason and apprehension: and that is the cause that many wanting that spirituall eye of heauenly illumination, doe apply their carnall eyes to the things here below, that doe not onely not profit them, but grieuously endanger him. They haue neither the will, nor the knowledge how to seeke (as they are commanded) *The Kingdome of Christ and the righteousnesse thereof*; wherein consisteth the assurance of all

them

them that shall be partakers of that *Heauenly Kingdome* with *Christ*, found of them that seeke it in the word of truth, and apprehended by the eye of a liuely faith, which is the gift of God, obtained by Prayer, [illegible] tion of the same *Iesus Christ*.

Hearing of the Word the meanes of spirituall illumination.

VSe therefore the meanes to attaine vnto this *celestiall illumination*, heare the Word attentiuely, pray feruently, *lifting vp thine eyes to heauen*, seeke holinesse and purity: for, the pure in heart haue onely the promise to see God, here by the eye of faith; and hereafter, euen *with these eies, by which we now behold his creatures.*

Striue with a continuall holy

violence, to bee enlightned from heauen. Then ſhalt thou ſee to ſet not onely this outward *ſenſe of ſeeing* in order, and thy *domeſtick family and goods*, but the reſt of thy *ſenſes*, thy whole body and ſoule in order perfectly and religiouſly before thou dye.

Touching the examination and ordering of thine eares.

HAuing conſidered briefly the reformation and ordering of thy tongue & eyes, it behoueth thee likewiſe to examine, how thou haſt formerly vſed or abuſed thine *eares*, Organs and inſtruments of hearing, likewiſe placed neere the intellectiue part of thy

thy head, the chiefe outward part of thy body.

The eare is not so apt to heare as the eye to see.

AND although the eare be not so actiue in motion to heare, as the eye is to see, that can in a moment turne it selfe to many and seuerall obiects, nor so fluent as the tongue that moues it selfe, in what, and in what diuers discourses the minde moues it vnto: yet the *eares*, through their passiue and penetrable quality, are apt to entertaine things which may moue the heart to conceiue, and stirre vp the *will* to affect, as euill things as the eye or tongue.

The eare a doore whereat many euils enter.

BY the eare of our first Parents (as at a doore) entred the first sinne: their inchanting allurements, and deceitfull promises, that moued them to rebell against their Maker; and therefore thou maist not think that Satan will be lesse industrious in vsing like flattering, and falsely obsequious ministers, to sound like delightfull *deceiuing songs* in thine eares, both of *pleasure* and *profit*, as may seduce thee, and poyson thy affections, and so infect the whole house of thy soule, as will bring all that appertaines vnto thee out of order.

The eare a neceſſary member to conuey words to the vnderſtanding.

YEt is thine eare an excellent and neceſſary Organ, it tryeth words (as thy taſte tryeth meat, and thy palat Wine) whether good or euill, and diſtinguiſheth the voyces it heareth, conveying alſo the matter to the vnderſtanding: As when *Ioſiah* the King, heard the *Booke of the Law* read, his eare conuey'd the words to his intellectiue ſenſe, which his heart conceiuing, wrought ſuch compunction in him, as hee rent his clothes, for that hee thereby found, that *the Lord was angry, becauſe the people had not obey'd the words of the Booke.* The godly *Iewes* likewiſe *were pricked in their hearts*, when

their sinnes were reproued by Peter: So, we being reproued of our sinnes by the Word preached (if wee haue eares to heare) may bee moued to amendment of life.

The words of the mouth of no vse without the eare.

WIthout the eare the tongue were of no vse, but as the tongue of a brute beast onely for feeding, not for speaking; for what auaileth speech to a man that heares not at all? no more than to shew colours to a blind man. Without the eare, the minde of one man cannot be conuey'd (ordinarily) to the vnderstanding of another; neither could man be partaker of the Word of GOD by preaching; neither were the most excellent Art of Musicke of any vse. Seeing therefore

it hath pleased God to giue thee this so vsefull an Organ, apply it to the hearing his voyce: As *Mary* did, sitting at Christs feet to heare him preach.

Apply not thine eares to flatterers nor vngodly discourses.

TAke heed that this instrument of hearing bee not abused and deceiued by the frailty of the mind, in hearkning vnto flatterers, that onely vse their tongues to deceiue. And open not thine eare, nor listen thou to vngodly and prophane relations, and vnseemely discourses, they breed but wickednesse in thy minde, and corrupt thy heart with vanities and forbidden thoughts; neither spend thou pretious time in hearing or reading *fabulous and lasciuious bookes, rimes of ribawdry,*

foolish

fooliſh and offenſiue libels; hearken not to *vngodly ſongs*, nor to *old wiues tales*; whereby many times the holy Name of GOD is not onely taken in vaine, but blaſphemed, which vngodly men heare with a kinde or diuelliſh delight, and thinke they ſinne not.

Auoid the liſtning to things moouing to ſinne.

BVt know thou, that whoſo lendeth his eare to heare things tending to moue vnto ſinne, delighteth in the meanes to make him more ſinnefull, and ſheweth himſelfe willing to adde fewell to the fire of his carnall concupiſcence, as if corrupt nature it ſelfe were not prone and ready enough to offend GOD; but it muſt haue Sathanicall prompters, and out-

ward

ward motiues to make it more guilty.

Prophane eares listen to vnholy things.

THese men haue eares to heare, but apply them to that which is euill, *vncircumcised eares*, such as *Ieremy* the Prophet reproueth; saying, *They are not ashamed to open their eares, and listen with attention to whatsoeuer may tend to Gods dishonour.* And such eares haue they, that in their wanton *feasts*, and *banquetings* (euen while they are partaking of the good blessings of God) euen among their superfluous *cups* and *cates* (which were sin enough) cannot be godly merry, in receiuing Gods creatures with thankfulnes & prayer for a blessing vpō that they receiue

to

to refresh their bodies (which for formes sakes (as appeareth) peraduenture one in the company well disposed may seeme to performe) forget yet all holy reuerence to God, and desire to haue their eares filled with variety of *musicall instruments* (which may bee vsed without offence.)

Wanton songs at feasts wicked.

AND (which is most wicked) their meates and wines must be sawced, and seasoned with lasciuious, wanton, and most hellish songs of ribawdry and filthinesse, the more to stirre them vp to lust, and reioyce and laugh at their own shame, and will not sticke to controule any that shall reproue it; ready to abandon him out of their societies, as a *Precise Puritan* for interrup-

interrupting their vngodly mirth, with some godly communication, which they hold motiues to *melancholy*. There is no sweet or pleasing feast to some, but where *the Diuell is one of the Musitins* (or Foole in the Play) and they to dance after his Pipe: If an Infidell should heare some of their delightfull songs, he would surely thinke they were either of none, or of some Ethnike religion.

Why not Psalmes rather than wanton songs at Banquets.

A Shame it is to Magistrates, especially to such, as will admit of such infernall melody, who ought to suppresse it, if they will be merry, why can they not aswell recreate themselues with instruments of musicke (if they desire it) and

Psalmes

Psalmes to the praise of God, as to please the Diuell with songs of iniquity? Fit it is to abandon the songs, or banish the singers, for the very breath of them infecteth, not onely the Tauernes, where they are commonly receiued, but the very streets, where they are permitted to seeke company to corrupt.

Stop thine eares from filthy songs.

THou therefore that intendest godly order in thine owne house, and wishest the welfare of thine owne soule, stop thine eares from hearing such vile and vicious forbidden vanities.

To what to apply thine eares.

LEarne and accuſtome thine eares to *heare wiſdome, and bearken to vnderſtanding*, delight thine eare onely to hearken and to attend vnto the Words of GOD preached, whereby God ſpeaketh vnto thee, and calleth thee from theſe vngodly vanities, *To make thee holy, as he is holy*: And hearken not vnto the voyce of Sathan, that ſpeaketh by his infernall Miniſters, to make thee more and more ſinnefull. God hath giuen (and opened vnto thee) eares to heare him, and wilt thou apply them to heare his holy Name prophaned and blaſphemed? to pleaſe the Diuell.

Where-

Wherefore God hath giuen men eares.

HEE hath giuen thee eares to hearken vnto, and to learne vnderſtanding in heauenly things, and to diſcerne his voyce, from the voyce of ſtrangers; namely, of Satan, and of ſuch as delight to ſpeak, but not as becometh perfect Chriſtians, their word tendings to offend God and good men.

It is a like euill to talke or to delight to heare euill talke.

EVill words corrupt good manners; and therefore thinke not, that it is no ſinne, to heare prophane and vngodly diſcourſes, though thou thy ſelfe diſcourſe not; for, to lend an eare, with delight, vnto vngodly

godly talke, is as euill, as if thou didst vse thy tongue therein, for there is no difference betweene a filthy tongue, and an eare attentiue, with delight, to heare it.

It is no indifferent thing to heare or not to heare the Word of God.

AND thinke it not indifferent, whether thou desire to heare, or not to heare the Word of God; for, *if thou turne away thine eare from hearing the Law of the Lord, euen thine owne prayers shall bee abominable.* If thou therefore, hast eares to heare, hearken to the voyce of the Lord, who daily openeth his mouth to teach them that lend their eares to heare him. And if thine eare be as ready to heare, as he is to speake, happy then art thou in hearing; for practice cannot but follow

follow: Therefore, saith *David*, *I will hearken what the Lord will say.* Hee opened his eares and spiritually heard the counsell of the Lord; namely, what the Spirit of the Lord spake vnto the eares of his soule; for if the Spirit of God dwell in thee, hee speaketh in thee, and thou heares him (euen in silence) yea though thy corporall eares were deafe, yet thine inward eares being sanctified to the hearing of the spirit within, *Thou art clean*, saith *Christ*, *through the word that he hath spoken vnto thee.*

The inward eares of the soule are opened by hearing with the outward.

There-

THerefore art thou not to withdraw thy corporall eares from the outward hearing of the Word preached: for as the ſound of the voyce pierceth the outward; So by vertue and operation of that Word, the inward eares of the ſoule are opened, to apprehend and apply the ſame word to the ſpirituall working of righteouſneſſe, faith and obedience, in the enabling thee to ſpeake vnto thy ſelfe (as it were in ſecret) *in Pſalmes and Hymnes and ſpirituall ſongs, ſinging and making melody to the LORD in thine heart, giuing him thankes for all things, worſhipping him in ſpirit and truth: for as God is a Spirit, ſo they that worſhip him, are to worſhip him in ſpirit and truth.* So that by the *eare*

commeth

commeth hearing of the *Word preached:* And by the *Word* commeth *faith*; and by faith wee apprehend all the *mercies and blessings of God in Iesus Christ.*

Many lend more diligent eare to heare of earthly than the heauenly purchase.

THou art required to set thy house in order before thou dye; consider with thy selfe, whether it concerneth more thine owne good, or the benefit of them that shall enioy the Lands and goods thou shalt leaue behinde thee. This consideratiō may befit such as haue in their life time, shewed a greater care to make their posterity great, than themselues good: as hath appeared in many, by lending their eares more eagerly to heare of purchases,

chaſes, bargaines, and worldly profits, than by hearing the promiſes of that heauenly inheritance, by applying the promiſes of GOD by faith vnto themſelues: And therefore the ſetting of their houſes in order, as touching giuing and diſpoſing of their Lands and goods, benefits themſelues little, for whether they diſpoſe them or not, they muſt leaue them, and others will haue them, the ordering of them indeed is neceſſary for the continuance of peace, betweene them that may pretend any ſucceeding intereſt in their goods when they are dead: While thou art then liuing, and in health, apply thine care to that purchaſe, that may make thee a Free-man of heauen.

Heark-

Hearken what thy conſcience will tell thee.

IN ſetting of thy houſe in order, begin at thy ſelfe, at home, in thine owne *conſcience*, examine it and hearken what that wil tell thee, for that is the witneſſe that muſt excuſe, or accuſe thee, iuſtify thee or condemne thee. If it approue that thou haſt beene attentiue to heare, and to follow the counſell of God, declared in his Word, and haſt walked before him, as he hath commanded, if thou haſt vſed no ſiniſter meanes, vnlawfull or forbidden practices for the getting of that which thou meaneſt to diſpoſe and ſet in order before thou dye; then in happy caſe art thou, and happy ſhalt thou bee in ſetting thy houſe in order before thou dye. If

thou

thou haue neglected, these holy duties make speedy reformation, *make conscience thy friend* by thy new obedience, and a more sanctified conuersation; and bee not so friendly to thy children as to proue foe vnto thy selfe. Apply not thine eare to heare their forged flatteries, onely to gaine what thou hast when thou art dead: but heare the counsell of thine heauenly Father, who willeth thee aboue all things, to addresse thine eares to heare his promises, to make thee great in his Kingdome, if thou wilt heare his voyce and follow it: Let it bee to day, delay not the time to seeke that Kingdome of Heauen and the righteousnesse of it: which being obtained, then giue, bequeath, dispose in the feare of GOD, and make thy will; for if thou thy selfe be in order, it is easie for thee

rightly to disposse of the rest. It followeth to speake of the *Taste*, another of the senses.

The examination of the TASTE.

THE *Taste* is conceiued (commonly) little offensiue, and neither much to abuse, nor easily to be abused, to the offence of any; needing not any great businesse to keepe it in order.

The Taste hath deuoured many.

BVt take heed thou pleasest not thy taste too much, for if thou giue way vnto it, it will ouermaster thee, and exact from thee, that will make thee a poore man, bee thy meanes

to feed it neuer so great: Be what thou art rich or poore, if thou flatter it, and giue it what it will require, thou shalt finde it in the end like a fawning Lion, which thou hast long fed from a whelpe, without danger, but at length it will grow strong and ouermatch thee, and make thee seruile and slauish vnto it, and in the end deuoure thee.

Great disorder in eating and drinking.

IF thou please thy taste, or satisfie thy vnruly appetite, and giue way to thine insatiable desire of eating and drinking, thou canst not but fall into all disorder, as is daily obserued, not onely in the rich and men of greatest meanes, but in many (yea) meanest *Meshaniks*,

Trades-men, and very *Ruſticks*, that (according and beyond their abilities) riſe vp early to drink Wine and ſtrong drinke, exceeding in ſurfeiting and drunkenneſſe, like the *Glutton* in the Goſpell; two vices of equall intemperance, and equally imbraced of poore and rich, and ſo exceſſiuely common, as the ſtincke euen of their vomits doe infect the very ayre, not onely of the principall Cities and Townes, but (in manner) euery Village, and many priuate houſes in the Kingdome.

The lawfull and neceſſary vſe of eating and drinking often turned into ſinne by exceſſe.

TO eate and to drinke is lawful, eſpecially with thankeſgiuing, for without the good creatures of God,

God, the body cannot subsist. The vse of the *Taste* is also to distinguish good from vnsauoury food: And the pallat for drinkes; yet, both for nourishment, not for gluttony and drunkennesse. But to the common shame of men it is obserued, that there bee more that eate for gluttony, and drink for delight, than doe moderatly eate to sustaine the body, or drinke to quench their thirst, whereby they doe not onely grieuously offend God, in abusing the good creatures which hee hath made, and more plentifully giuen vnto vs, than to many other Nations, not only *bread* in abundance, to strengthen vs *wine* and other drinks to comfort vs, and *oyle* to cheere vs, but al other things necessary for the vse of man, which many buse, through the inordinate desire of the *Taste* vnto *gluttony* and

drunkenneſſe, trampling as it were vnder their feet the good gifts of God, to the ſhame and ouerthrow of many.

Death often followeth the exceſſe of eating and drinking.

VVEE haue ſeene fearefull examples of the ſudden death of many, not onely by ouer eating, but farre more, and far more fearefull of ſuch as haue not onely drunke themſelues (drunke) but euen drowned themſelues in wine and ſtrong drinke, and all to pleaſe this (ſeeming harmeleſſe) ſenſe, the *Taſte*.

Take heed therefore, pleaſe not thy *Taſte* too much, nor follow the deſire of thy Palat, for the one ſurfetteth the body, the other infatuateth the head; *Wine is a mocker*, ſtrong

saith the Wise man, *and strong drinke is raging:* And therefore, *he that useth much wine cannot be sober:* And hee that delighteth in strong drinke, cannot be but intemperate, furious and out of order.

Dangerous to bee in company of Drunkards.

DAngerous it is to be in the cõpany of Drunkards (though a man himselfe bee neuer so sober and temperate) for they are many times in the nature of franticks, and know not what they doe, as hath not beene seldome seene, that men haue gone, seeming sober & friendly into Tauernes and like places, and yet when drink hath ouercome them, one hath slaine the other ere they came forth.

Drunkennesse and Gluttony Works of darkenesse and their reward.

DRunkennesse and Gluttony, are worthily numbred among the manifold wicked *Workes of darkenesse*; and whosoeuer disordereth himselfe in them, is as farre from inheriting the Kingdome of God, as are *Adulterers, Idolaters, Murtherers, Theeues*, and as farre as euen *Witches, the very Agents of the Diuell*, and shall with these impenitent miscreants be turned ouer to be tormented with the prince of darkenesse his angels and ministers for euer, as they serued and obey'd Sathan in their life in those grosse sinnes, and dye therein vnrepented, and without setting their soules and affections in order before they dye: So shall they bee fellow partakers of his and their torments.

And

And this shall bee the reward of them, that thus abuse this necessary sense of *Taste*, and yeeld too much to please their inordinate *Appetites*.

The Diuell hath drunkards his ministers to make others drunk.

THere is yet a sort of Drunkards, by whom the Diuell vseth *to make others drunke*, who can deuoure much wine and strong drinke, and beare it farre beyond others, who can and will boast to out-drink twenty companions and not be drunke, and drinke them all drunke: But woe to them that are mighty to drinke wine, and vnto them that are strong to powre in strong drinke; and this is a man fit for the diuels seruice, for where it is the diuels practice to prouoke to sinne, whosoeuer takes that office vpon him, is really the diuels mini-

ſter; & whoſoeuer enforceth a man to drink more than is ſufficient is a maſter-Drunkard, and the more he can tumble vnder the Table, or ſend reeling into the ſtreets, the more doth *his maſter the Diuell* hug and approue him a ſeruiceable miniſter: And ſuch inſtruments of Sathan are to be found in many ciuill companies; but woe will be vnto them for their owne drunkenneſſe (howſoeuer they beare it) how much more for procuring others ſo hainouſly, to offend ſo mighty a God, as can (and hath ſaid hee will) caſt ſuch impious wretches, with their maſter the Deuill, into *the Lake of fire and brimſtone*, their to drinke of the vyall of his heauy wrath their vttermoſt fill for euer.

Auoid

Auoid the ſociety of Gluttons and Drunkards.

KEepe not company with Gluttons nor Drunkards: for as *Salomon* ſaith, *The Glutton and the Drunkard ſhall bee euer poore*; yea, though he be rich in purſe, hee cannot but be poore in piety. Saint *Paul* willeth thee, neither to eate nor drinke with Gluttons and Drunkards, nor be partakers with them in any exceſſe, for pouerty is not all the puniſhment, threatned for theſe ſinnes, for *they ſhall not enter into Kingdome of heauen*, but ſhall be kept out as *vomiting dogs* and *filthy ſwine*, and partake of the torments prepared for the Diuell and his Angels.

Woe

Woe againſt Drunkards.

THis is the woe which the Prophet *Ieremy* pronounceth againſt them *that riſe vp early to follow drunkenneſſe* (eſpecially to them that with their owne delight doe make others drunke) *And to them that continue vntill night* (many night and day) *till wine doe inflame and enrage them*; And to make them the more merry (which vnto men may doe) *They haue the Harpe, the Violl, Timbrell and Pipe*, (noyſes of fineſt muſick) and (which is moſt ſhamefull and offenſiue) wanton & laſciuious ſongs, with drunkenneſſe in their feaſts, to the diſhonour of God, and corrupting (if it were poſſible) the godly that are in their companies.

A fearefull thing to dye in Drunkennesse.

IT is a fearefull thing to bee drunk, but a more fearefull thing to dye or be slaine in drunkennesse, As *Ammon* was by his Brother *Absalom*, *Elah* by *Zimri*, *Olophernes* by *Iudith*, and not a few before our owne eyes haue beene.

If thou loue thy selfe, temper thy *Taste*, and bridle thine *Appetite*, refraine the company of drunkards, and partake not with the Gluttons, lest thou bee either corrupted by them, or bee punished with them.

Modera-

Moderation in dyet to be vſed.

VSE temperance and moderation in thy dyet, fulfill not thy luſtfull affections, nor thine inordinate appetite in ouer-much eating or drinking, offenſiue to thy health, and diſpleaſing to GOD; and when thou haſt glutted thy ſelfe, with ouer-much feeding, and ſwallowed vp too much wine and ſtrong drinke, euen inforcing thee to vomiting of it vp againe, is it not lothſome as well as painefull vnto thee? And thinkeſt thou thy ſoule alſo feeles not a heauy burthen of thy bodies ſurfetting.

The true vse of the Taste.

VSE thy *Taste* to that end that God hath giuen it thee, namely, onely to distinguish and iudge betweene sweet and sowre, wholsome and vnwholsome meats and drinkes Hony from Gall, for without the Taste, thou shouldst finde no difference of the relish of edible things, the most tainted and contagious would bee as pleasing vnto thee, as the most salutary.

How the appetite may be vsed or abused.

AND as this sense (to this end) is of most necessary vse; so is thy *appetite* a quality of thy body, expedient, working a desire in the stomacke, to receiue nourishment for

for the reliefe of the whole body, which may bee alſo abuſed by the ouer-ſatisfying of the *Taſte*, in that wherein it moſt delighteth, oppreſſing the *Appetite*, which in it ſelfe is content with competent. But being ouer-fed it beginneth to loth the beſt food, which by this means ſeemes vnpleaſant, and ſo at length refuſeth neceſſary nouriſhment, to ſuſtaine and maintaine the body; as is ſeen in ſicke folkes, when their *Appetite* decayes the *Taſte* is out of order, beſt meates and drinkes ſeeme vnto them of vnſauoury reliſh. And this diſtemperature commonly proceeds by ouermuch oppreſſing the body, by pleaſing the *Taſte*, and ouer-charging the *Appetite* with ſurfeiting and drunkenneſſe, whence doe ſpring all the infirmities and diſeaſes of the body, (numberleſſe) as a puniſhment inflicted

flicted vpon such as abuse the good creatures of GOD to please their inordinate *Tastes* and *Appetites.*

Gods good creatures are abused by surfeiting and drunkennesse.

MANY are the varieties of Gods good creatures of both kindes, both of meates and drinkes, which he hath prouided for our vse (not to bee abused) but to bee receiued with thankesgiuing, as wee are commanded, that *whether wee eate or drinke* (if wee receiue but a morsell of bread to sustaine vs, or a cup of cold water to refresh vs) *we ought to receiue it and vse it to the honour and glory of God that giues it:* But how can hee eate to GODS glory, or his owne good

that

that eates to surfeit? And how can he drinke to the praise of God, that drinkes himselfe or others drunke? Hee eates and drinkes to his owne shame, beyond the measure of beasts, which cannot be compelled to eate or drinke more than is sufficient, vnlesse it be the *Dogge*, the *Wolfe*, and such vncleane creatures, as eate to vomit, and presently returne to their feeding, and the swine that will drink drunke and wallow in the vncleane puddle: To which Beasts, *Gluttons*, and *Drunkards* are fitly resembled.

Not to oppresse thy heart with ouer-eating and drinking.

TAke heed therefore, *lest at any time thy heart* (which is the principall part and life of thy body)

body) *be ouercome with surfeiting and drunkennesse*, and so death seize vpon thee through thine excesse, and thou dye suddenly (as many haue done) before thou canst either set thy domesticke estate, thy soule or thy body againe in order, and so be reputed author of thine owne death, and descend suddenly to the pit of eternall perdition, a fearefull farewell frō thy friends and family.

Eat not the bread of oppression.

BEware also thou eate not *the bread of oppression*, nor drinke *the wine of extortion*, rather let thy poore oppressed brother and sister be partakers with thee of thy bread and other the good creatures that God hath plentifully lent thee; for to eate and drink alone of thine abundance, when *Lazarus* lyeth crying

lyeth crying at thy gates for meate, is dangerous as appeareth by the example of the rich Glutton in the Gospell, being in hell cryed for, but could not get the drop of a finger of water to refresh him.

It is not ouer-feeding preserues life but brings diseases and shortens life.

THinke not that it is the fulnesse of delicate meates, and most delitious wines and strongest drinks that continues thy life, or maketh thee lusty and strong, for the fattest and fullest fed bodies, neyther liue longest, nor proue strongest, but are more subiect to sicknesses and infirmities, and to many kindes of Maladies, than are they that feed sparingly and temperately, euen of meanest food and weakest drinks

drinkes receiued with thankefulneſſe; As *Daniel*, who refuſed the daintieſt fare that came from the Kings Table, and choſe rather in faith and the feare of God, to feed on *pulſe* (or peaſe) and became of better liking, more fat and faire than his fellowes that fared and fed on the Kings dainties dilitiouſly euery day.

Thankefulneſſe to God the ſauce that ſeaſons our meates and drinkes.

THe ſweeteſt ſauce that ſauours and ſeaſons all ſorts of our *meates* and *drinkes* is thankfulneſſe to GOD, for giuing them faithfull prayer for a bleſſing vpon them: And then let them bee neuer ſo meane (bee it *pulſe*, *peaſe*, *roots*, or *hearbs*) inſtead of

of daintieſt *foule* or *fiſh*, and a diſh of *cold water* inſtead of wine, ſhall ſuſtaine poore men, women and children, and make them as fat faire and ſtrong, as ſuch as fare farre more daintily, as appeareth by many that haue very meane fare, and yet liue by the bleſſing of God; but if God ſend his creatures in a more ample manner, they may not be abuſed, nor the meaneſt contemned.

Meane fare through prayer, ſuſtaines the poore, aſwell as dainty faire the rich.

THey that eate and drink more for delight, than they doe for their neceſſity of hunger and thirſt, may liue and looke as leane and meagre, as the pooreſt; and the pooreſt that eate and drinke with

with prayer and thankes, shall bee sufficiently satisfied. The rich many times *turne the good gifts of God into wantonnesse through excesse*; and the poore doe often turne their penury and want of corporall food into the fulnesse of spirituall satiety, and are sufficiently releiued, their bodies well ordered and their health preserued.

Daintiest and meanest fare turne to like excrement.

THere is great difference indeed of the furniture of Tables, all but for nutriment, and did such as feed of the fairest and finest cates, consider whether their delicate food turne not to like lothsome excremẽt as doth meanest fare, they might rather seeme to bee ashamed to thinke vpon the matter, whereon they

they so much delight to feed (that so soone turneth to that, which lotheth them to looke vpon when it comes from them againe.) Then in regard of their dainties to despise meaner fare and such as feed on it.

Every creature hath it's proper food and appetite.

TASTE is common to man and beasts, as are hearing, seeing, and the rest, but are diuerse in appetite; euery creature hath it's proper food, and can by it's taste distinguish the proper from the improper nourishment, and seldome exceeds in the vse; so the temperate man, the man knowing and fearing God, findeth in himselfe a taste of another and of a more high nature a *spirituall appetite*, and hungreth and

and thirsteth as much for heavenly and permanent, as doth the *corporall appetite*, for vanishing and perishing food.

Spirituall taste and appetite.

BY this spirituall *Taste* he savoureth *the sweetnesse of the Lord*; how comfortable his mercies are, and how operative his graces; working in him an heavenly *appetite*, Longing (as *Solomon* did *for wisedome, and Knowledge, to governe his kingdome*;) for spirituall and heavenly understanding, to governe his house, the house of his soule, and about all his soule it selfe, which being out of order, none of the rest can be in good order. But when hee hath by this inward and spirituall *taste* discerned the bitternesse of

Sinne, and the sweetnesse of Sanctitie, and brought his *Affections*, his *Minde* and *will* to effect, minde, and desire heavenly things; then his Appetite begins to hunger and thirst for the *Kingdome of God*, and the righteousnesse thereof; distasting all such Carnall, Corporall, and Worldly things, as sauour not his *renewed taste*. Then is *faithfull prayer* his only exercise, and the *Word* of Truth his onely delight. What food pleaseth the spirituall *taste*; His food is holy *Meditation*, his practise *Humilitie*, *Meekenesse*, *Temperance* and *Sobriety*: He nourisheth his soule by Faith and Obedience to the Word of God, he feedeth on the sincere milke thereof, and becommeth strong thereby, and at last a *Perfect man in Christ Iesus*.

The difference betweene the Corporall and Spirituall taste.

Corporall food, bee it never so sweete and pleasing to the Taste, yet it loatheth at length, euen that which a little before it delighted in with greedinesse: But this food, the *sweet milke of the Word*, hath the vertue to season the inward *taste*, and to prepare the spirituall *Appetite*, to *feed the soule vnto saluation*; and the more hee tasteth of it, the more his appetite (through Faith) inflamed is to hunger for more, hee cannot be satisfied with little, for the more hee tasteth, the sweeter he findes it, and the more he hungers for it.

The seuerall operations of corporall and spirituall food.

O Taste how sweete this food of thy soule, this *heauenly Manna* is: It is a food of a contrary nature to the food of thy body; bodily nourishment entreth into the mouth, this by the eare; the first descendeth into the belley, and is euacuated & turnes to dust: the second descends into a prepared heart, by the word preached, and nourisheth thy soule, and retaines it onely to worke thereby righteousnesse, shewing it selfe in godly meditations, and faithfull prayers. And the more thou feedest on this Celestiall food, the more wilt thou seeke as it were by violence to have it; Thou maist surfeit by the deceit of

of thy corporall taste, by feeding too much: but, on this (that commeth from heaven) the more thou feedest, the more hungry wilt thou be to feed.

How to increase spirituall Appetite

OMit not the continuall use of it, increase it by hearing, and confirme it by receiving the Sacraments, by faithfull prayer, and continuall practise of a godly life. So shalt thou bee alwayes fit and well prepared to dye: And be alwayes able and ready to set thine house in order before thou dye: And being departed out of this mortall life, thou shalt taste and be satisfied with the food of Angels, in that heavenly city *New Ierusalem*; where God shall give

thee to drinke of the riuers of his pleasures, and shalt euermore taste and find how gracious the Lord is.

The Examination of the sence of Smelling.

Want of smelling hinders the tasting.

THe sense of smelling may be conceiued to be of least vse of all the bodily *fiue senses*, and may be better wanting, than any of the rest. The greatest impediment that the want of *smelling* brings, is to the *taste*: for he that hath lost his *smelling*, hath much impaired his *tasting*? Hee that

that smels not well, cannot taste well: So that for want of the perfection of these two senses tasting and smelling, the body may receiue vnwholesome food in stead of good and salutary.

Sweet ordours in garments vsed to moue to sinne euilly.

MAny yet abuse this sense of smelling (hauing it in perfection) especially in the superfluous desire and custome of *odoriferous fumes*, commonly bestowed in and vpon mens and womens garments most offensiue to God, when they are vsed to allure to sinne.

Sweet odors neceſſarie and of ſundry vſes.

YEt are *ſweet odours* a great bleſſing of God, and of holy vſe, wherewith the bodies of the dead Patriarcks and Chriſt were imbalmed, and Kings annoynted; odors infuſed as well into *ſimples, herbs, flowers, gums*, & very *excrements* of ſome creatures: as compounded by Art; as Incenſe, &c. are of neceſſarie uſe (with moderation) for the comfort of the braine, and other ſalutary ends, as in time of any common contagion, or infectious diſeaſe: Phyſicall ſmels, & wholſome perfumes, are neceſſarily to be uſed, to fil up the pores & penetrable parts of the head, by which cómonly al infectious diſeaſes enter: as do alſo all offenſiue and hurtful,

hurtfull, corrupt and vnsavourie, vapours and stinkes, which putrifie the braine and bloud, and consequently the whole body, which physicall fumes and odours (by Gods blessing) may prevent.

How sweet odours are abused, and how to be used.

BVt if these necessaries for health, be vsed to stirre vp lust, or allure to sinne, then is this sense made an occasion, to bring other parts of the house of thy soule (thy body) out of order. The vse of them for health, and to preuent sickenesse is lawfull, and preuailing by faithfull prayer to God for a blessing: But delight not too much in pleasing this sense with sweet odours, to the offence of God; for the excesse in satisfying any of thy

ſenſes, is ſinne; beware therefore that thou make not that an inſtrument of euill, which God hath giuen thee to bee vſed to his glory and thine owne comfort.

Many beaſts excell man in the perfection of many of the ſenſes.

GOD to ſhew (as in all other his workes) his omnipotent Power, Wiſedome and Goodneſſe hath created, in man and beaſt fiue ſenſes; wherein (as touching the perfection of, ſome of them) diuers other creatures excell man; as the *Eagle*, in ſeeing; the *Hart*, in *hearing*; the *Spaniell* and *Hound*, in *ſmelling*; the *Spider*, in *touching*; and the *Bee*, in *Taſting*: onely hath he giuen man reaſon aboue all the reſt, yet many creatures

tures come neere vnto reasonable vnderstanding, and exceed man in exquisite Art: As what man is hee that can contriue the manner, and compose the matter of the Spiders net, or forme the Hony combe? Who can gather hony and waxe out of flowers, herbes, and stinking weedes? Nay who can make the nest of a silly Wren?

If then, man comes short in the performance of many things that silly creatures can doe, why should hee boast of any rare qualitie of his members or senses; when in euery outward faculty, silly bruit creatures excell him?

Wren-

Vnreasonable creatures vse their senses lesse offensiue to God than reasonable men.

AND sith God hath endued man as well with *reason* as with his *senses*, and giuen the inferiour creatures, like *senses* without *reason*: what shamefull it for man more to abuse his *senses*, than vnreasonable creatures? for euery creature but man, vseth it's *senses* to serue for necessitie; when man turnes them through carnall delight into wantonnesse and sinne.

All creatures (man onely excepted) glorifie God in their kinds, not exceeding their bounds, first limited and appointed vnto them, in their *senses* or qualities: and man keepes no measure in any of hem.

The

The necessitie of the sense of Smelling.

THis seeming silly organ of *smelling*, placed in the head, by the nosthrils doth conucy vnto the braine wholesome odours, and the ayre whereby wee aspire and respire the breath of life: And by it we can iudge betweene good and healthfull, euill and vnsauoury sents: And without this sense of smelling, a man might receiue into his body and braines noysome vapours and mortall stinkes, and not perceiue them.

Sweet odours to bee vsed moderately.

APply not yet this necessary instrument of thy body to bring

bring the reſt out of order; as by delighting too much, in the ſuperfluous vſe of ſweete and ouer-pleaſing *odours* and *perfumes*, for as a little Wine comforteth the heart, ſo too much oppreſſeth the whole body: And as ſome light perfume paſſing by this ſenſe may comfort the braine: So too much will infect the ſame and turne the ſweetneſſe into putrifaction, to the hurt of the body and offence to God.

Dangers incident to the ſenſe of Smelling.

IF this ſenſe had or were capable of as many offenſiue obiects as the eye, it would bee as vnruly, and ſoone bring bane vnto the body. But though it haue not ſo many meanes of prouocation as the *eye*, yet in as great danger, for, as poyſe-

nous

nous meates descending into the stomacke, may kill the body: So may infected fumes putrifie the braine, to the like confusion of the bodie.

The abuse of sweete perfumes.

AS this sense hath (as other senses haue) a vertue to comfort, so hath it a vice to offend, in the too much wanton delight in pleasing it selfe; for, many haue a pride, not onely to perfume their *garments*, to sweeten or to be smelt sweet in the streetes, but their very haire, to perfume their Ladies lips in their chambers; that they may seeme amiable, or rather more amorous (indeed too effeminate) for becomes it a man, that is (or would seeme) valorous, to change his

his vertues (which ſhould appeare in his *Wiſedome*, *Magnanimitie*, and *Iudgement*) for the vices, that onely are imbraced by *Curteſans*, *Light-Women*, and *Fooles*.

If we well conſidered what wee are, wee would not perfume us.

IF thou wilt be womanlike, thou mayeſt as well paint thy face to make thee faire, as to vſe perfumes to make thee ſweet: Conſider what thou art, and whereof thou art made; Thou art but duſt, and diddeſt thou well obſerue, what comes of thy perfumed carkaſſe, thou wouldeſt bee aſhamed (bee thou man or woman) either to paint or perfume ſo vile a peece of fleſh, that will putrifie and ſtinke within foure dayes that thy breath

is

is out of thy body.

These are they that sauour of the flesh, fleshly, of vanitie and pleasure, euen of death vnto death. Seeming faire without, but filthy within; sweet in shew, indeed stinking and corrupt.

How a man ought truely to perfume himselfe.

IF thou wilt smell well indeed, and desireſt thy selfe to bee a good sauour to God, consider, that as there is a *corporall* and *carnall*, so is there a *spirituall* and *heauenly sense of smelling*; with which the soule of the Regenerate man, smelleth with inward delight, the sweete odours wherewith the garments of the *spouse of Christ* are perfumed with *Myrrh*, *Alo's*, and *Cassia*, of *Mercie*, *Wisedome*, and

and *Truth*. Endeauour then to ſmell of *Faith*, *Hope*, of the *Loue of God*, and of like Loue to thy Neighbour as to thy ſelfe.

How to become ſweet to God.

SMell thou of a holy and godly life; of heauenly Meditations and godly Prayers: Then ſhalt thou bee vnto God a ſweet ſauour in Chriſt; and of Chriſt, who ſhall ſmell in thee, a ſacrifice acceptable, and ſhall *haue pleaſure in thy beauty and ſweetneſſe*. And thou ſhalt ſmell *the ſauour of life vnto life eternall*. And in the meane time, thou ſhalt learne and be able to ſet, not onely thy worldly goods, but alſo the houſe of thy ſoule, thy body, and the members, and all the ſenſes thereof,

(and

(and aboue all) thy soule in perfect order before thou dye. Thus of the sense of *Smelling*: followes the sense of *Touching*.

The Examination of the sense of Touching.

IT may be thought meerely superfluous, indeede, to speake any thing against the sense of Touching or Feeling, becauſe it is onely moſt ſenſible of hurt, and leaſt hurtfull.

The

The sense of touching, or feeling is dispersed through the whole body.

IT is a sense not set in one locall place of the body alone, as the rest of the senses are, as *Seeing*, *Hearing*, *Tasting*, and *Smelling*, all placed in the head, the Eye to see, the Eare to heare, the Tongue to taste, and the Nose to smell, and neither partakes of the others office: But this sense of touching or feeling, is distributed through the whole, and euery part of the body: And euery part is sensible of others hurt, from the sole of the foot to the Crowne of the head: And cannot bee conceived to rest, more in the head than in the foot: nor more in the *Foot* than in the *Finger*.

Though

Though the Head and Heart are the moſt apprehenſiue parts. And the Hand, the common inſtrument, and moſt imployed in the ayde and defence of this ſenſe; as if any part or member of the body bee ſtriken or hurt, though all parts feele it, yet is the hand moſt ready to helpe it: And the hand is moſt commonly the moſt offenſiue member (by touching) to hurt: And the moſt vſefull for the choyce of many neceſſary commodities, the goodneſſe, ſubſtance, ſoftneſſe, and ſupplenes wherof are beſt knowne by the ſenſe of Feeling, neither the Eare nor the Eye, are vſed therein.

If

If one member be hurt all the body feeles it.

IF the head, or the most inferiour part (be it the finger, or the little toe) suffer iniury, this sense suddenly informes the head, the head the heart: which summons all the members instantly to yeeld commiseration, or ayde vnto the offended part, and all consult how to ease and releeue that one grieued member.

The abuse of the taste procures most hurt to the body.

THis sense is most abused, and feeles greatest hurts by the abuse of the *taste* which (ingrossing al delicate meats & drinks, to pamper the body with replention) procureth the

the gout, whereof one cryes out of his *Feete*, another of his *Hands*; it fils another with the Dropſie, whereby one cryes out of his body filled with water, another of the ſwelling of his legges; another cryes out of the Stone; and many other maladies, when either of theſe ſeiſe vpon the body, it is felt painefull and grieuous, euen to the heart: As touch but the Gout, and the party will bee ready to rore; oppreſſe or dreſſe but a wound or ſore in any part of the body; or let the tooth but ake, the ſenſe thereof goes from the place grieued to all other parts of the body.

The abuſe of this Senſe of Feeling or Touching.

THis ſenſe of Touching, is likewiſe abuſed, by too much niceneſſe

niceneſſe in apparell; obſerued in thoſe that thinke their garments neuer delicate and fine enough to bee felt: Cloth of the wooll of ſheepe is too baſe, they muſt haue them as it were of the dainty and thinne *Spiders webbe*, of the very excrements of filthy wormes, ſoft, ſupple, and delightfull to bee felt; vnlike to holy *Iohn Baptiſts* attire, who had his garments of *Camels Haire*, vnpleaſant to be felt: yet is not ſoft rayment and fine linnen, vnfit for Kings and their followers, and great men and women. But now a Lord can hardly bee diſtinguiſhed, from a man of no meanes: A Courtier from a Countrey-man, &c.

Lee

Let vs be sensible of the feeling of the wrath of God for our sinnes.

IF wee well considered the present times of danger wherein we liue, and did but consider how God showes his displeasure for our sinnes, and did take it to heart, and did apply our inward sense of feeling of his wrath by the punishments already (and without repentance) like to be more heauily layd vpon us, wee should find it more behoued us, to turne our silkes into sackclothes, and our fine linnen into lamentation, our rich rayment into repentance, our feastes into fastes; then should wee feele in our hearts, by the sense and feeling of the Holy Ghost, the free forgiuenesse, and pardon of our sinnes. The King of *Niniueh*, (vpon the

preaching of *Ionah*, pronouncing from God the destruction of the City, for the sinnes of the same) felt such remorse and compunction in his heart, as hee rose from his Throne, and laid his Royall, rich and soft robes from him; and instead of them arayd himselfe, in *sackcloth and ashes*, (though hee felt them harsh vpon his tender body) in token of his & (for example) of true repentance, to his people for their sinnes; and caused *man and beastes*, to bee clothed in sackcloth, and to abstaine from food in token of sincere repentance, And the Lord spared the City.

And doe not many *Ionasses*, sent from God preach like destruction to vs for our sinnes, if wee become so hardened in our hearts, as to be past the sense of the feeling of his displeasure, shall we not perish?

The Niniuites repented at the preaching of one Ionas, wee haue had ten thousand Sermons to that purpose and repent not.

VVEre the *Niniuites* (who repented vpon the preaching of one *Ionas*) spared? And did they feele their hearts pricked, and their consciences touched, at the preaching of one Sermon, and that so short, *Yet forty dayes, and Niniueh shall be destroyd?* Did a people, that had scarsly heard of the true God, so suddainly and soundly repent, and that in three dayes warning in sackcloth and ashes? And wee that haue had, aboue threescore yeeres, the Law and the Gospell, the absolute, cleere and free knowledge of the

liuing God & his Christ, by aboue tenne thousand *Ionasses*, beating obedience into our eares, and shall wee neuer feele it effectuall in our hearts, working repentance for our sinnes, and amendment of life?

We feele the heauy hand of God and repent not.

ARe our hearts so hardned, and our consciences so seared, that wee bee so farre past feeling, as the very seuere scourge of God cannot awake vs? Hath hee put his sickle into his harueſt, not in the City onely but in the whole land, hauing already cut downe many silly innocents, with many most guilty? Hath hee spared such as knew not the right hand from their left, Euen such as neuer actually offended him, more than such as haue

commit-

committed grieuous sinnes, and that of knowledge and with a high hand? And hath he not taken also many sincere men and women, (though not perfect) among the rest, and feele we not yet his wrath, & that his displeasure continueth, and his hand stretched out still against vs?

Tokens of the hardnes of our hearts.

DOth any man or woman yet feele in their hearts, that God is angry? Doth any repentance appeare, by any outward markes of sorrow for their sinnes? Doe they lay aside their wanton apparell? Doe they any whit abate their pride? Doth the vsurer abate his vse and lend to the poore for nought? Is *Bribery, extortion,* and

in *Iustice* banished? Is *drunkennes* abated? Is *whoredome* abandoned? Or any vice reformed? Doe not rather all forbidden things increase? And euery sinne multiply daily? And neither of our senses apprehendeth this? The eye of the Magistrate sees not the drunkard punished, our eares heare not the cries of the poore, and of the oppressed to pity them, cursing and blasphemies are in our mouthes. And our sense of spirituall feeling, is meerely mortified, that it is to be feared, he will change his Rod of visitation by sicknes, into fearefull famine, or make us feele the sword.

If

If wee feele not Gods fauourable correction, he will send that wee shall feele.

LEt vs leave off to dally with God, as wee haue done many yeeres, hee will not alwayes bee mocked. If wee haue not the sense to feele his hand of this most fauorable visitation, hee will send that, which we shall feele, if we bee not altogether dead and mortified in sinne, we haue seemed, but to trifle like trewants (in our duties commaunded) too long; God hath fed vs most plentifully with bread from heauen, more aboundantly, and more freely, then he hath done any nation or people in the world, as if wee were his peculiar people most worthy to be beloued, aboue all other he hath sowed good seed

in our eares; but it seemeth to haue taken little roote in our hearts, which insteed of good fruites of godlines and obedience, bring forth the weeds of wickednes and all sorts of sinnes. And wee haue beene long admonished of the danger, by Gods many zealous ministers, and we feele no pricking in our consciences, for our transgressions, nor feele, or feare, Gods threates denounced against vs.

All men feele their owne wants and wronges but none regard the members of Christ.

EVery man feeles the want of the carnall things hee desires; and few there bee that feele the want of grace. When they are hungry, or thirsty, or poore, or iniured they

they feele it, But who feeles a sorrow in heart for their sinnes, to amendment of their liues? Who feeles or takes to heart, *the misery of Ioseph*? who feeles a true desire in himselfe, to relieue the poore, or to defend the oppressed? Are wee not all the members of one body, whereof Christ is the head? And if any of the members suffer, thinke wee the head feeles it not? And shall any member be afflicted and the rest refuse to helpe it? Shall we be so carefull of our owne bodily members, that if one of them suffer paine, to apply all the rest to relieue it? And shall so many members of the mysticall body of Christ suffer, not only the sicknes of the body, but poverty want of things necessary, depriued of all comfortable attendance perish, and so many able men looke awry

on them? Nay, to cast sicke seruants most vncharitably out of their houses, inforcing many of the to die in the fields, like beasts? Will God suffer these vnfeeling and senseleſſe hearts goe without a more heauy punishment then yet they haue felt?

We ought to haue a feeling of the neceſſity of the poore.

HAue thou a feeling of thy brother or sisters miseries, and let thy heart bee sensible, of thine owne danger: and set thy house in order against the time of thy visitation, for the time is comming and at hand, when thou must feele the force of thy finall dissolution. And therefore set thy body, thy senses, and members of it in good order before the time, and

as thou hast examined thy tongue and senses: So examine thine hands and thy feete, which must bee also set in order before thou dye, if thou thinke to dye in the Lord.

And first examine thine hands.

The hands of greatest vse hindred for want of sight and feeling.

THy hands are of greatest vse (vnder thy fiue senses) of all the other members of thy body: yet much & often hindred, by the defect of the senses of saying, and touching; By the first they are guided aright, and by the other, they feele & vse those instruments, required in whatsoeuer manuall and mechanicke action, and with-

out either of these, the hands seeme lame and defective; and above the other two the vnderstãding guides them, for be a mans sight neuer so perfect, and his hands neuer so nimble and artificiall, yet if the vnderstanding faile, they can performe no action aright.

How the body is guided.

THe hands, indeed, are the workemen, artificers, and principall laborers for all the rest of the members of the little commonwealth of thy body, and the eyes are as the ouerseers, and the vnderstanding, the guide, director, and iudge of the worke: and the feete, the messengers, and porters to carry the body whither the *Will* directs them.

As God created the hands to labour, so hath he appointed many meanes to imploy them.

AS God created the hands in thy body to labour, so hath he ordained many meanes, (yea infinite) to set them on worke, dressing and tilling the earth was the first labour appointed to man: which hath begotten numberlesse other trades and callings among the sonnes of men, as a badge of the curse traduced to all mankind, by the disobedience of the first man: whose rebellion procured labour, trauaile, toyle and vexation, to all his posterity, and he tasted first of the seruile labour of his hands. And *now, are all things full of labour, Man cannot vtter the varieties of them:*

them: labour and sorrow are now, euery mans portion during his life. For, when a man thinks hee hath done all, and that hee may liue at rest: Then one occasion or another, offereth it selfe, to set him to worke anew; his hands must returne againe to labour. And this is the portion of euery man borne into the world. *With the labour of his hands to eate his bread.* Though some assume priuiledge, through their greatnes and wealth, and free themselues from seruile handy labours: yet euen in their greatest pleasures and pastimes, there is labour, and wearinesse.

Husbandry no base calling.

IN whatsoeuer profession, trade or faculty, thou bee placed to labour, thy hands are the chiefest instruments

instruments of thy body, to performe it: And therefore let thy hands bee diligent in thy calling, and hate no laborious worke: No, not (basely esteemed) *Husbandrie, which the most high hath created.* But labour therein if it bee thy lot, and *thou shalt be satisfied with bread.*

It is no disgrace to labour in the fields, to plow, sow, reape, &c. for euen *the king*, and all his subiects *live by the field that is tilled*, and therefore a Calling so farre from being worthy of scorne, as it deserveth especially to bee cherished.

Labour with prayer, prospereth.

IN every honest labour, wherein the hands are not idle, there is gaine and sufficient, to sustaine the labourer.

laborer, especially, where, as the hands worke, the heart prayes, for the work of the body is no hindrāce to a well prepared heart, to entertaine heavenly and godly motions, and meditations: As godly *Iacob* did, who ioyned *prayers* with his *paines*, vnder *Laban* his vnkinde Vncle, confessing that *except the God of his father Abraham*, And *the feare of that* God, that was the God whom *Isaac* his father feared and served, had beene with him, *His uncle had sent him away emptie: But God beheld his tribulation, and the labour of his hands: And blessed both it and him.*

Labour is sweet with profit, and there is no lawfull labour unprofitable, ioyned with prayer to God for a blessing for the labour of the faithfull is never in vaine.

Idle-

Idlenesse and ungodly exercises neuer blessed.

THere be many that haue hands to labour and yet will loyter and bee idle, neither counsell or constraint can prouoke them to laudable labour: yet, in pleasure, idle and vngodly pastimes, in bowling, hunting, And many other vnlawfull exercises, they will stretch their legs and straine their hands, and toyle their bodies vntill they sweat, though they lose, not only precious time, that might be spent in good exercises, consuming their portions and patrimonies & neuer cõplaine of their ungodly wearines. But if they should worke with lesse paine, in some lawfull imployment, they would

cry

ery out, as the *Israelites* did vnder *Pharaohs* taske-masters.

The idle ought not to eate.

BVt Saint *Paul* exhorteth the *Thessalonians*, that they should not suffer an *idle person to live among them:* If there were any that refused to labour with their hands, in some lawfull and laudible worke, *they should not permit them to eat.*

Idleness draweth with it many dangers.

IDleness is not to be tolerated in any house, much lesse in a towne, least of all in a populous citie, for, it draweth so many inconueniences with it, as it may further the ruine of the place wherin it is permitted: for

for it was one of the maine firebrands, that inkindled the fire and brimstone that consumed the cities of *Sodom* and *Gomorah*, &c.

Where Idlenesse is not, the land flourisheth.

THe idle in good, will not bee idle in euill; they will bee in action procuring publike or priuate mischiefes. *Take away the idle from among the laudable industrious, and the land will flourish.* For where idle persons are (though alone) their heads or hands will bee working, and as one *cocke* crowes after another, and *as one deepe calleth another.* So one idle person cals another. And then consult they of some wickednesse; and waite opportunity to perpe-

trate

trate it. *They deuise iniquitie and practise it, because it is in the power of the hand.*

Mischiefes proceeding of idlenesse.

A Peſt they are to a common-wealth, good people and induſtrious are often corrupted by them, and infected with their vices poyſoning whole multitudes that aſſociate them, and partake with them. It increaſeth the number of vagabonds, the greateſt blemiſh of a religious common-wealth.

Inconueniences growing by idlenesse and the causes.

THis ſin hath made many a rich man poore, many wiſemen fooles; it bringeth many to beg-

gery,

gery, many also to filthinesse of life, some to robbing and stealing, sometimes to murther the innocent; & consequently brings themselves to untimely and fearefull ends: wherein many parents of children, masters of seruants, but especially magistrates within their liberties, are guiltie: *Parents* in not bringing vp their children in some lawfull trade or calling, leauing thē to their own wils: *Masters* being often idle themselves, leaving their wares, shops and trades to their seruants, who in absence of their masters, take not onely liberty to be idle, & to gad abroad, but acquaint themselues with the more idle: and become so seasoned in sinne, that at length they runne from one sinne vnto another: That when many of them come (as they call it) *to bee their*

owne

owne men, they become profeſſed *ſeruants of vnrighteouſneſſe*, and *ſlaues to Satan*: *Magiſtrates* alſo and inferiour gouernours, by their lenity and conniuency, increaſe the boldnes of many poore *Merchants & Trades-men*, that ſhould imploy their hands, to their labors, for their wiues and children, and apply their hands, ſome in the *Bowling allies*, ſome at tables, and other vnfit exerciſes, ſpending what (and more than) they get, in tauernes and drunck-houſes, ſometimes in worſe places. And this is the reaſon of ſo many idle people in the land: & of ſo many innocent, and forlorne children, left deſolate, in many places. To the admiration of ſome, and the comiſſeration of others that wiſh reformation.

Euery man is diligently to apply his lawfull calling.

SEing then that the neglect of lawfull handy labour, bringeth with it many inconueniencies, endeauour to worke with thine owne hands in that trade of life whereunto God hath called thee: If thy vocation require not the labour of thy hands, But hast any place of authority in Church or commonwealth, beware thou be not idle therein, but *hauing an office, wayte on thine office*, execute it with Iustice, and diligence; praying for a blessing, vpon whatsoeuer thou dost, lifting vp thine hands, in a pure heart vnto God.

God

God hath left the poore here to try the charity of the rich.

IF thou find there be any iniquity in thine hands or halt defiled them either with bribery, extortion, or any vncleanesse, wash them with the teares of sincere repentance, and open them to the relieſe of the poore and needy: for therefore hath God made some poore, and some rich, that the charity of the rich may be approued by relieuing the poore; And then bee assured, that whatsoeuer thou doſt, in thy lawfull vocation, with faithfull prayer, it ſhall proſper. Pray when thou beginneſt thy worke, or to execute thine office; pray in the doing of it, and giue God thanks when thou haſt done it: So ſhalt thou euer keepe thine houſe

in

in order, and be able rightly to dispose what thou shalt leaue behind thee when thou dyest.

Now, as touching thy feete and how thou hast walked, fit also to be considered.

The feete are necessary members yet often vsed to sinne.

IF thou canst reforme thy *hands*, and vse them in thy vocation according to thy duty, thou hast well settled the principall working members of thy body. Endeauour then, likewise rightly to order thy *feete*, which as they are of great vse and seruice of thy body, So are they many times made the ministers, and (as it were) portese

to euill: For, as God hath giuen wings to the *fowles of the ayre*, to flye too and fro, to seeke their prey and food; So hath hee giuen man *feete to walke*: and as some rauening fowle use their wings to deuour; so man often times vseth his feete to carry the body to forbidden things, euen to mischiefe, according as the corrupt *will* directs them.

The feete without vnderstanding, are lead by the will.

THe *will* of man by nature is corrupt, and by the direction of that corrupt will, the *feete* are often led to wickednesse, Though of themselues they haue onely motion, and the sense of feeling (if they bee wrung or wronged) but they cannot complaine; They see not,

nor neither know they about what businesse they carry the body, they are both dumbe, deafe and blind, and are altogether subiect to the *minde*, to go this way or that way: If the *minde* bee sanctified, they are alwayes imployed to carry the body to the performance of godly actions; if the minde tend to euill, they are vsed as the Rider doth his horse, whom he inforceth to run into any danger.

Examine in what thou hast vsed thy feete.

EXamine therefore, how and whether thou hast led thy *feete*: whether thou hast not made them, or vsed them rather to run after vanity and sinne, than to good and godly exercises; whether they haue not beene inforced to follow the wicked and their

wayes, haunting places of sinne rather than of sanctity, rather to hurt, than to helpe thy neighbour.

Two Waies in the generall, wherein men walke.

IF thou haue formerly thus polluted thy *feete*, withdraw them now at the last *from euery euill way*: for although there are but two wayes in the generall, wherein men walke, *A way broad and pleasant, & a way narrow, and irkesome to flesh & blood* to passe, yet are there many by-pathes, and turnings in the both, but especialy in the broad, plaine, and pleasant way, euery of them leading to what the passenger delights in, one takes the way that turnes to *drunkennesse*

kennesse, another to *gluttony*, another to *pride*, another to *couetousnesse*, another to *deceit*, another to *whoredome*, another to *enuy* and *reuenge*; and so as men are infinite, so are their wayes infinitely and diuersly taken; vsing their *feete*, not onely to goe and to run, but as it were to flie, in that way that euery man in his priuate conceit thinkes most pleasant: All tending in the end vnto death. And farre more trauell in this broad way and by-pathes of it, than doe in the narrow and vnpleasant way, which of, or in it selfe hath no turnings, neither to the right or to the left hand, it leadeth onely forward, and yet in the way are many stumbling-blockes, bryers and thornes, irkesome and vnpleasant to the passengers, but when they come to the end of their

iourney, they finde rest, pleasant and vnspeakeable.

Many are weary of the narrow way.

BVt by reason of the vnpleasantnesse of it, many that haue gone farre in it, haue beene weary, and haue turned backe, and betaken them to the broad way againe, though it bee written in the narrow way in capitall letters, that euery man may reade, *This is the Way walke in it.* This is the way that leadeth to *Bethel*, *the house of God*: and the broad way leadeth to *Bethauen*, *the house of vanity*, and to *Bethsden*, *the house of pleasure.*

The

The broad and pleasant way, leadeth to the house of death.

THis is the way that multitudes trauell in, full of company and companions, which maketh the way the more delightfull to the carnall minded, and so iourney on in seeming cheerefulnesse, vntill they come to their last and finall Inne and perpetuall lodging place, *Beth-azmaueth, the house of deaths strength*, where they shall be kept as in a close prison, where all disorder, griefe, sorrow, mourning and lamentation shall for euer afflict them.

God will guide them that endeauour to walke in the narrow way, though therein be many lets.

CHuſe thou therefore, and keep on *this narrow and vnpleaſant way*, looke not backe like *Lots wife*: and ſo bee turned into a ſtony heart, goe on, benot afraid of ſtumbling, thou ſhalt haue the light of the *ſupercelefti-all Sunne* to ſhine vpon thee, and the holy Ghoſt to guide thee: and therefore reſolue thy ſelfe to keepe on thy iourney, although thou ſhalt meet with diuers dangerous *wilde beaſts of the world*, ready to deuour, or flatering *Syrenes* to allure thee as thou goeſt, either to turne thee backe for feare, or to reclaime thee by flattery, *drunckards*

kards, whoremongers, Idolaters, adulterers, bribers, couetous persons, wanton and *prophane beasts*, whom thou shalt finde by this high-wayes side, as harlots to allure thee to follow them and the multitude to the pit of perdition.

Follow not the multitude though they scorne thee.

BEware thou bee not seduced and drawne backe by them, let not thy *feete* follow their steps, though they flourish & waxe rich, and great, & glorious, and thou be scorned, derided and scoffed at, for being so austere and earnest in *the good way*, regard it not: for, it will not be long ere thou shalt come to thy iournies end, the citie of the liuing God, *new Ierusalem*, where, after thy tedious iourney,

thou shalt haue rest, glory and peace for euer more.

Nothing ought to moue vs out of the narrow way.

IN the meane time bee of good comfort, ponder all thy paths, and order thy wayes aright, and let not the prosperitie of them that walke the broad way, there pleasures, or delights, any whit moue thee, to turne thy feet out of the way of righteousnesse, truth and obedience.

The right guiding of the feet.

REsort often to *the temple of God*, bee a diligent and attentiue hearer of the word of God, it shall bee *a Lanterne to thy feet, and a light vnto thy pathes*, so that

that thou shalt not slide: The lord will keepe thy feet from falling, and *guide thee in the way of peace*, and happinesse, to the workes of mercy, to goe to the *sicke* to visite them, to the *prisoners* to releeue and comfort them, hee will make thee to bee, as it were *feet to the lame*, and *eyes to the blinde*, as was holy *Iob*.

Seeing wee are of our selues corrupt wee must seeke to bee guided by the Spirit of God.

TO this end, hath God especially giuen thee thy *feete* to carry thy body, not to places of iniquity, but where thou mayst either *doe good*, *or receiue good*. But trust not thine owne *wit*, or thine owne *will*, for the direction of thy feet aright, for they are corrupt

rupt, and will misguide thee; But craue daily the assistance of the *holy Ghost* to leade thee: for, as a blind man, though hee haue legs and feet to beare him, can he auoyd danger in his going without a guide? And what is euery man but blind? And therefore without that spirituall guide, cannot man but goe in danger: pray therefore the Father in his Sonne to send that holy Spirit which proceedeth from them both (all three persons, but one God) to teach thee how to guide thy feet in the way of a godly, and holy conuersation, that thou mayst say with holy *Iob*, *My feet haue followed the steps of the Lord, and not declined.* And lincke not thy selfe with those prophane and lewd wretches, that doe not only not refrain, but apply their feet to euery euill and licentious

way

way, whom God in the end will *binde hand and foote, and cast into vtter darneſſe for euer.*

The feete of the wicked are fettered with ſinne.

PRay therefore continually vnto the Lord, that hee will keepe thy *feete* from the ſnares of Satan, and ſinne, the common high way that ſuch men walke in, as feare not the Lord. Their feete are fettered, they can goe no further than the chaine of their naturall inclination will permit them, and that is onely to euill euermore, running as it were with greedineſſe to their owne ruine, and fall at length head and foot into the pit of eternall darkeneſſe, whereunto they

were

were led in the broad way (from whence no counsell could reclaime) by the Prince of that infernall kingdome, with whom shall bee onely and euermore tormented all such as have abused their *bodies*, their *senses*, and *members*, *the house of their soules*, in all vngodlinesse, without repentance, or care to set & keepe them in order, as becometh the *elect of God*, here in this life.

He that gouerneth his senses, and members of his body rightly is well prepared, to dye.

CONtrariwise, if thou canst now so order thy *senses*, thy *hands* and *feet*, and all the *members of thy body*, as thou art bound

bound to doe, and abuse them not to the hinderance of a godly life, thou needst not to feare, but that thou art well prepared to set thy house in order before thou dye: for, the outward good government of the body, is a good argument that thy *heart* within thee is in good order, & thy *will* and *affections* not much out of order: and therefore not amisse in few words to examine the inward estate of thy soule, as thou hast done thine outward body, namely how thy heart standeth.

An examination of the heart.

No man knowes truely his owne heart.

VVHen a man goes about to examine euen his owne heart, hee enters into a *Laberinth* of difficulties, into a bottomlesse deepe of subtilties, deceites, and frauds. It is indeed vnsearchable; and no man can truely finde what is in his owne heart, although a man may thinke hee knowes the thoughts, purposes, and desires, which hee concealeth in his heart, and may determine in himselfe to put them in execution: And yet when it comes euen

uen to the very doing of what he intended, another conceit croſſeth it, and turnes the firſt determination out of doores; and ſo one thought thruſts out another infinitely: for, *the heart is a ſtore houſe of variable imaginations, and vnſtable purpoſes*, for when a man is moſt priuie to the thoughts of his owne heart, (as hee thinketh) hee is commonly deceiued; hee may purpoſe this or that, and deliberate vpon the manner of the performance, and, as it were, aſſure himſelfe of a happy and wiſhed end, and yet ſucceed cleane contrary to his intention.

The heart is a cloſet full of deceitfulneſſe.

THe *heart* is as a ſecret cloſſet lockt vp as it were, and euery man thinkes hee hath his owne true key to vnlocke it, and ſo no doubt euery man ſeemeth to doe, when hee deliuers his minde to another, by word, or writing: But ſuch is the deceitfulneſſe of the heart that either it ouer-ruleth the tongue that ſpeaketh, or the pen that writeth from the meaning of the heart, that he vttereth and writeth *falſe-hood* for *truth*, or ſome truth mixed with deceit. The dore of his heart are the lips, and ſo ſubtile is the heart, that it cannot open it ſelfe, (by nature) but to euill; for, the

heart

heart of it self is corrupt, aboue all things: and corrupts euery action, both of the body and mind, and whatsoeuer proceeds from it, is either euill, or mixed with euill. And therefore is the wisest naturall man ignorant of the euils of his owne heart.

The heart pondereth all kinds of wickednesses.

IF a man duely, and throughly examine the wickednesse of his owne heart, and be not partiall, hee shall finde it inclinable to the most egregious euils that the most wicked reprobate, that euer liued, committed: yea hee shall finde among infinite other greeuous sinnes, motions tending euen to murther, nay to reason

reason, as it were, within himselfe against the very essence of God, and against the deity of Christ. There is no thing so wicked and impious, but mans heart by nature is, or one time or other hath beene inclined to perpetrate.

Wisedome suspects the thoughts of the heart.

AND therefore doe many (though well grounded in Christianity) suspect euery motion that proceeds from their hearts, fearing to be deceiued by the deceitfulnesse of them: And therefore endeauour to trie them by the touchstone of the word, whether they bee sound or sinnefull, which

which is an argument of a good heart.

The most godly thinke other mens hearts, words and works better than their owne.

THe best man is so farre from iustifing his owne heart to bee cleane, as (although other commend his words (which should be *the true messengers of* the *heart*,) and praise his works, that seeme worthy of praise) yet hee thinketh euery mans heart, wordes and workes, better, more cleane and more vpright than his. Yet, such is the naturall pride and securitie of many, that they dreame (through the grosse corruption that lurkes in their hearts,) that they are very excellent and innocent creatures,

creatures, of sound and vnpolluted hearts, despising others in respect of themselves, as the *Pharisee* did the *Publican*, and yet in heart prophane and wicked.

Many men deceiue themselues, by flattering their owne hearts.

THere is no man that can rightly iudge his owne heart, though hee may (as many doe) make a faire outward show, as if his heart were according to his outward behauiour, when yet it is full of hypocrisie, spitefull, Ambitious, full of vices and vncleane desires.

This man perswadeth himselfe, that as long as the world doth hold him holy and innocent, how corrupt soeuer his heart be within,

hee

hee ſtandeth with God as hee doth with men. If men iuſtifie him, God cannot (nor will) condemne him, a note of a corrupt heart.

As no man knoweth his owne heart, ſo much leſſe another mans by his outward conuerſation.

BEE not deceiued, thou that canſt not truly iudge of thine owne heart, doſt thou thinke that other men can? Thou wilt ſay, *by the fruits the tree is knowne*, thy *heart* is the tree, and thy outward workes the *fruit*: if then men ſee thy good workes, they cannot but approue thy heart to bee ſeaſoned accordingly. But thinke that man ſeeth and iudgeth accor-

ding

ding to the outward ſhew onely, and that *there is one alone that ſeeth and iudgeth the very heart and reines*: and therefore, whether thou iudge thine owne or other mens hearts, by thine or their workes, thinke of others, as (of neceſſity (if thou deale impartially with thy ſelfe) thou ſhalt find in thy ſelfe a heart corrupt, filthy, and inclinable to things thou art aſhamed to reueile, and affraid to commit, and were it not for the ſhame of the world or for feare of puniſhment, thou couldeſt find in thy heart to commit them, and thinkeſt thou that all men are not of like condition with thee, as touching the naturall corruption of their hearts? *Who then can ſay his heart is cleane*, though he may ſeeme vpright before men?

Selfe

Selfe-loue a vice of vices.

IF therefore, thou diligently consider that *Vice of all vices, Selfe-loue*, wherewith euerie man by nature is infected, & consequently thy selfe, thou wilt confesse thy heart to bee vncleane, and that it is farre more inclinable to think and conceiue euill than good, and more prone to produce sinne than to imbrace sanctity. And yet to thinke thy selfe through selfe-loue holy, and thy heart cleane.

Many men couet to couer the filthinesse of their hearts by a disguised conuersation.

IT is the common fault of most men, to please themselues, with

a conceit, that if they can *speake well*, if they can conceale their hidden inclinations and walke disguised, so as men cannot see, nor perceiue the filthy thoughts and desires that lurcke in their hearts, by their outward actions, they are as sincere men as any are, though (for the gaining of a little pelfe in the world) they will lye, sweare and forsweare, when the heart (if it could speake) would accuse them to bee lyers, to their faces. As if their hearts were truly seene & their consciences strictly examined they could not but confesse.

How then can other men know us according to our inward hearts, when we our selues suspect them, and for shame seeke to couer and conceale the filthinesse of them with the cloake of hypocrisie, to

make

make them seeme full of integrity, being indeede full of impiety?

Our thoughts and purposes of heart ought to be tried by the Word, and commandements of God.

NAy, It may bee indeed, that a man may simply thinke his heart cleane, walking honestly and ciuilly before men, and find no cause of suspition in himselfe, why hee should not bee thought to bee the same (indeed) that hee seemes to bee: and thus no doubt, doe many men flatter themselues, for want, either of true search of their hearts, or for not trying their thoughts, purposes, imaginations, and desires, by the word of God. For, there is no man so senselesse, but

hee can conceiue the most apparent thoughts and purposes of his own heart, though concealed to others (were hee an *Atheist*) And therefore, if there bee in him any sparke of the knowledge of the Word of God (especially, of the ten Commandements) he may be able, as soone as any purpose of heart arriseth, to examine the equity or iniquitie of it, by the same Word. And as he findeth it allowable, to put it in execution; or forbidden, to abandon it.

The most righteous man hath corruption in his heart.

IT is impossible, but that the best man, vpon serious examinatiō of the inclination of his heart, shal find it corrupt, though many through a slender and sleight search, seeme to find

find nothing amisse: *Paul knew nothing by himselfe*, yet did hee not (as most men doe) *justifie himselfe*, for, in another place he cries out against the corruption of his heart (*being an elect vessel of Christ*) saying, *That which I should doe, I doe not: but that I should not doe, that I doe.*

Many unfelt sinnes lurcke in the best heart.

WHereby it appeareth that the best men haue many faults, which they themselues can take no knowledge off, neither obserue they them in themselues: And therefore had all men need to pray as *Dauid* did *Cleanse my heart oh God from my secret faults.* Many sinnes lye hid in the heart, not obserued by him that har-

harbours them: yet many men flatter (as it were) their hearts, omitting to rip them up and to try them to the quicke: And therefore their hearts flatter them, and forbeare (as they thinke) to condemne them: But these are sicke and feele it not, their hearts are hardned against the time of a more serious examination, when their consciences shall witnesse against them (to their finall condemnation) the corruption of their hearts.

Wee ought not to be partiall in the examination of our hearts.

BEE not partiall therefore but search thy heart in time, search it to the bottome, call all things (as neere as thou canst) what thou hast thought,

thought, spoken, or determined, & if thou find by the strict rule of the Law, that it hath bin inclinable to euill, and that thou haue committed sinne through the corruption thereof, thinke that there is more *euill* lurcking in the same: for, the tast of one cup of wine, sheweth what the whole vessell is. And, although thou know not throughly, what is in thy heart, yet by thy thoughts, purposes and desires, thou shalt finde whether it bee ouer-ruled by *nature*, or seasoned with *grace*: for, if thy heart bee inclined to doe thine own corrupt will, it will appeare, if thou goe on in thy purposes and determinations, without any stop, or reluctation, thou mayst iustly suspect thy heart to bee totally euill. But if thy purposes, be good and holy, then they will be crost, for though

the heart be (or ought to bee) the ſeat of the Spirit of God, yet there is a ſpirituall infernall power that will couet to poſſeſſe a part: And hee will oppoſe euery good thought and inclination either to ouerthrow it altogether, or to peruert it.

Deſire of the heart to keepe Gods Lawes is an argument of a heart ſomething well prepared.

BVt, if thy heart doe earneſtly deſire to keepe and obſerue the Law and Commandements of God, thou mayſt take it as an aſſured ſigne that thy heart (though it harbour ſome wandering thoughts) is not altogether ſo corrupt, as that no good deſires are in it. But thinke that Chriſt hath

hath begunne to *circumcise thine heart* to purifie and renew it. It is he that mollifieth our vnrepenting, and kard hearts, by his Spirit; if thy heart bee sicke and heauy, through sinne, hee will ease and comfort it. *Moses* commands vs to *circumcise the foreskinne of our hearts*: namely, to cut off all euill thoughts, concupiscences, fleshly and vngodly desires.

It is God that circumciseth our hearts.

BVt alas, can nature suppresse nature? can *corruption* subdue corruption? How then can wee circumcise our owne hearts? Here is thy comfort, the Lord thy God will doe it for thee, so thou with his grace, adde thine endeauor, *Hee will circumcise thine heart,*

that thou mayst loue the Lord thy God, with all thy heart, and with all thy soule, that thou mayst liue.

Christ worketh after a better and a more sure manner in purifying and cleansing thine heart, than thy selfe canst do; *Thou canst not make an haire blacke that is white*, much lesse make thine heart cleane that is filthy: It is hee onely that can change thine heart from euill to good, which when hee hath once cleansed, there followeth holinesse, integritie of heart, and outward godly conuersation, by godly endeauour.

The

The heart emptied of sinne (as we thinke) to day becomes full againe to morrow, vnlesse God purifie it.

BVt if thou without the helpe of this blessed Spirit, goe about (as it were) to euacuate and cast out thy knowne concupiscences and desires of thine owne heart (as many prophane men many times endeauour to doe) Thou canst not but obserue, that what thou doest cast out to day, begins againe to defile thee to morrow, for such is the nature of the heart vnregenerate, that like a spring of water now emptied forthwith filleth againe.

The

The heart a ſpring of corruption and ſinne.

THe heart is a continuall ſpring of corruption, whereout wee draw ſinne: and if wee repent it to day, and ſeeme to feele a kind of releaſe, and pardon of it, if we continue not conſtant in keeping it out of our affections and deſires, by faithfull prayer (which by nature wee cannot doe) It will bee as full of impieties to morrow as yeſterday it was.

Sinne once entertained into the heart hardly caſt out againe.

IF thou giue thine heart but a little to ſinne, and giue ſinne but the head, in one ſeeming ſmall deſire

desire, It will afterward make way for it selfe, and then, when thou wouldst, thou shalt not bee able to withstand it, for thy heart by nature without grace (though it be neuer so much admonished and instructed, by the Word of God, to entertaine godlinesse and vertue, though neuer so much moued and pricked forward vnto piety and obedience towards God) it will bee like *Lots* wife, looke backe againe to her wonted desires, vntill it bee turned (as it were) into a stone, that no feare of punishments, nor threats of torments, shall at last be able to peirce it, to the right reformation of it; for, as the heart is totally corrupt by nature, so euery motion of the heart in it selfe tendeth to corruption. *Take heede therefore, lest, at any time, there bee in you an euill heart*

heart and vnfaithfull, to depart from the liuing God, and hardned through the deceitfulneſſe of ſinne.

The beſt heart hath ſome feelings of euill motions.

SInne proceedeth from a ſubtile prompter, and deceiueth the heart not well inſtructed, the heart not regenerate: But the heart whom the Spirit of God hath ſanctified, feeles in it ſelfe, a meere diſlike of ſundry motions which intrude themſelues as it were, by ſtealth into it, ſtriuing to haue the maſtry, againſt which the regenerate part ſets it ſelfe, as the Bees againſt the droanes, to hurle them out of the hyue of the heart. *Nature* and *Grace* can no

more

more mutually agree and embrace one the other, than *Fire* and *Water*, and that is the reason, that the vnregenerate is at more peace than the regenerate heart: for as the heart by nature ingrosseth all carnall things that may delight it, and is at peace in it selfe, hauing no crosse motion to trouble it; So a spirituall and sanctified heart harbours, or at least indeauours to entertaine euery good and godly motion. And therefore as the best heart is in part spirituall and in part carnall, there ariseth a spirituall warre as it were in a truely regenerate heart, between the Flesh and the Spirit, which argues the heart to be indeed more spirituall than carnall: for, if it were totally carnall, there would bee no striuing: But in that heart wherin the holy Spirit of God hath place

there

there through the malice of Satan and through naturall corruption, will fleshly and carnall motions, often intrude, either of them striuing to bee *chiefe Lord of the heart*: for, either of them couets to haue all or none. The *spirit* will admit no participation with the flesh, But the *Flesh* yet will bee content like the *falsely pretending mother of the child*, to haue the heart diuided, so she may haue her share for her pleasure: shee could affoord a share to the Spirit, but it should be but a small share by the will of the flesh.

Nature and Grace striue in the best heart which of them should rule therein.

FOr, let *Grace* bee neuer so strong in us, yet will *Nature* show

show it selfe oftentimes, yea, and seeme to bee mistresse, and commandresse in the heart: Otherwise how could a righteous man bee said to *sinne seuen times a day?* in whom it cannot bee denied, but there is *Grace* aboue *Nature*; and that *Grace* keepes *Nature* in some measure vnder, though with much striuing: for sinne is of so imperious a condition, being the daughter of Sathan, the prince of pride, that if it were possible, would beare the whole rule and sway of the heart; and so it doth where *Grace* is absent; and, though Grace haue the mastery, yet there will rest so many, and so strong rebellious desires in the corrupt part of the heart as will breake forth bee it neuer so strongly guarded with faith and the feare of God, though they preuaile not so much

to

to hurt, as to exercise, euen the most righteous man in resisting them.

An Hypocrite may shew himselfe in outward behaviour a good Christian.

HAppy is the man that hath a perfect heart, renewed and purged from that originall corruption, which it hath by nature, for it maketh that true and essentiall difference, which distinguisheth a sincere Christian from a counterfeit. An Hypocrite may seeme by outward exercise of Religion, and holy duties, to be a very righteous man; as *Cain*, who was as forward in his sacrifice as *Abel* was. The *Pharisee*, in his prayer seemed to abound in the outward practice of fasting, in almes-giuing

and

and paying tythes, yet an Hypocrite.

An hypocrite may look like a true Christian, haue the habit of a Christian, speake like a Christian, verbally pray like a Christian, and in outward holinesse make shew to be a christian, and yet harbor within him, a false, filthy, and a heart full of corruption and iniquity, which hee learneth of his master the Deuill, who can transforme himselfe into an Angell of light.

God loueth a cleane heart.

BEware therefore, whosoeuer thou art, that thou shew not more forged holinesse without, than thou hast sincerity in thy heart, for, God cannot allow of a counterfeit conuersation, Hee loueth a pure and cleane heart; if that

that be well seasoned, and in good order, the actions will appeare by a truely sincere, not by a counterfeit course of life.

The markes of a pure heart.

IF thou couet to heare the Word preached, if thou hunger and thirst for righteousnesse, if thou pray often faithfully and fervently, if thou loue the godly vnfainedly, and desire to doe good vnto all cheerefully, Surely, thy heart is well prepared to keepe all thy thoughts, imaginations, desires, thy tongue, and all the senses of thy body in good order, and to set all other things in order before thou dye. Lastly examine the Affections of thy heart.

To examine how the heart standeth principally affected.

AFfection is the highest degree of *loue*, *lust*, and *hatred*; and one of these doth commonly possesse euery heart; which, who-so doth dilligently examine, hee shall be able to judge, whether his heart be right with God, or ouer-ruled by Sathan. Although the Prophet *Ieremy*, saith that *the heart is deceitfull and wicked aboue all things, who can know it?* None, indeed, can know the heart of another man, nor how it standeth affected, but by his outward behauiour and conuersation, which hee may dissemble to men; but God will examine, and finde out his most inward, euill and ungodly affections, how cunningly

soeuer they be dissembled, for, *hee seeth not as man seeth, man looketh vpon the outward appearance, but the Lord beholdeth the most secret affections of the heart.* But a man that is not partiall, and loues not to deceive himselfe in his own vaine imaginations, by little search may finde how and whereunto his owne heart is most affected. And happy is hee that findeth his heart affected, as were the *Iewes* at the preaching of *Iohn Baptist*; By whose eager loue and desire of the Word, euen *the Kingdome of God suffered violence*; And through their violent affections, they seemed *to take it by force*: there was such forwardnesse and zeale in them to heare the Word, as they vsed a godly striuing to get it, which godly and violent affection God himselfe approueth.

There

There is nothing in the world that we ought so to affect and desire as to heare the word, the Gospell of *Christ our Saviour* preached, whereby we apprehend such loue in him towards us, as cannot but draw our uttermost loue and affection againe towards him, in whom wee haue assurance that our soules shall be saued in the day of judgement, the end of all happinesse.

Euery man commonly affecteth his owne Countrey best, and they are but two, *Heaven* and *Earth*; and as wee stand affected to either of these, wee shall finde and feele how we are againe affected of them. To affect them both no man can, and to be affected of both is impossible. Hee that hates the light cannot but affect darkenesse, and hee that imbraceth this world

world and the things in it cannot truely affect heauen, and heauenly things, *no man can serue two masters, God and Mammon.*

The men affecting this world, are in part knowne by the things they are obserued to loue and seeke in this world. They that set their affections vpon *this worlds honours*, and seeke ambitiously (as *Absolom* did to the dethroning of his father) to reigne as king. They that affect and hunt after pleasures to fulfill *their beastly lusts*, the *drunkard*, that riseth early to follow strong drinke, the *whoremaster*, the *couetous person*, the *enuious*, the *proud*, cannot these know themselues, and bee knowne of others, to affect the world and the lusts of the flesh, more then heauen and the saluation of their owne soules?

Such

Such are the infinite vanities that lurke in mens heartes, that steale away their affections from God and godlines, As where one truely affecteth the best things, many affect those things, wherein there is not onely no profit, but deadly danger: as some their *neighbours wines*, as *David*; some their *neighbours lands*, as *Achab*; some the *beautie of women*, as *Sichem*; some *pride, popularitie and vaine glory*, as *Herod*; some *gurmondy*, as the *Glutton in the Gospell*; some the *increase of riches and reuenewes*, as the *rich man* mentioned by Christ, and *common vsurers*; some through the force of their vnresistable affection, to haue their lust of *Women*, being preuented, haue not only become distracted, and crased in their braines, but (pricked on by

the instigation of Sathan (haue been their owne hangmen and executioners; vnfit to name any, though many such haue beene of late memory, Nay, some (which is strange to consider, both men and women) haue fallen so farre in loue, with the *beautie and feature of their owne Persons*, as they haue dined so deepe into conceit of their owne excellencie, as hath carryed them to more frensie, wherein many haue beene knowne to haue perished desperately.

Some againe are partiall in their affections towards their children, seeming to affect one intirely, and to disrespect another meerely, wherein there may bee cause in regard of *Vertue* or *Vice*, but if it proceed onely of carnall respects, it is reprouable: *Isaac* loued *Esau*, more than hee loued *Iacob*;

Ioseph

Ioseph affected *Manasses*, aboue *Ephraim*; *Abraham* affected his sonne *Ismael*, so intirely, as hee would haue preferred him before his promised seed *Isaac*; *O that Ismael might liue in thy sight.*

Thus doth blind *affection* often incounter the light, euen of diuine *reason*. And yet wee see strongest carnall affections variable: what a man affecteth to day, he loatheth to morrow; what he tenderly embraceth now, hee reiecteth within a while. The affection of *Ammon* towards his sister *Thamer*, was most hot and violent, And yet when his filthy lust was fulfilled hee hated her far more than he seemed to loue her before.

It is the nature of the corrupt affections of the heart, to alter and turne as the wind. How many proud men and women haue wee

seene, obserued, or heard off, that haue set their affections so eagerly vpon new fashions, garments, women especially, who haue beene striken either, by the suggestions of Sathan, laying their pride before the eyes of their weak consciences, to driue them to dispaire, or in the mercie of God, who hath called them to reformation, haue to day worne their proudest attire, and that in great conceited glorie, that the next day haue especially, cast them all into the fire and consumed them?

The like change & alteration of affections falleth out often betwene deerest affectionate friends, sworne brothers (but) in euil, of whom one hath beene the butcher of the other. How dearely doe many times men and their wiues affect one the other? one seemeth the better to see

the

the other, their loues seeme so mutually intire as there were no possibility that euer a word should passe amisse, or in displeasure betweene them, and yet within a while, they haue falne together like wool-cards, tongues, fists and nailes haue walked, where before sweetest words seemed not sweet enough.

The like inconstancy may bee obserued daily amongst our selues in men so hot in religion, and following the word, as they seeme to affect nothing else, and sorrow much if they heare but one Sermon in a day, were it possible they would heare tenne, such appearance hath their zeale: yet when the world offers them some extraordinary commodity or aduancement, they will with *Demas*, relinquish *Pauls* preaching and em-

brace the world. The ſeede of the word ſowne in their hearts, fals among thornes that choke it.

There is no affection truely conſtant, that hath its beginning from any of the outward ſenſes, becauſe, their obiects bee in themſelues inconſtant; What ſees the eye? What heares the eare? What pleaſeth the taſte? What outward thing affects the mind, But things vaniſhing and variable? And therefore as the *obiect* beginnes to alter, ſo doth the *affection*.

But he that affecteth Chriſt, he that aboue all things, truely deſireth *the ſincere milke of the Word*, Hee that thinkes nothing ſo deare, nothing ſo pretious, nothing ſo delightfull, nothing ſo commodious, as the aſſurance of his glory to come, Hee will affect nothing

in comparison of it. Hee will disaffect *Father, Mother, Wife, Children, Lands and Life* it selfe, in regard of it. On this he thinks and meditates day and night, here is his treasury, and vpon it hee sets his whole affection. Hee longeth to enioy it, as a *bride* her *bridegroome*: He neuer thinkes his affection perfect enough, hee striues by hearing, reading, meditating on the Word, to inflame his affection more and more; and stands in continuall feare, lest some inferiour delight should worke the least extenuation of it. And therefore when he findeth any thing delighting any of his outward senses, hee presently suspects it, checks it, and casts it off, as an infected garment; knowing, that as long as that hangs about him, it presseth down his deare affection of things aboue (name-

ly of Christ, the anchor, and finisher of his faith) to vnprofitable things below.

The heart thus affected, is euen here rauished as it were with the loue of Heauen & heauenly things; reiecting all transitory vanities. The *purchase of lands, the triall of Oxen, nor the marrying of a wife*, shall not hinder or diminish this his heauenly affection.

What may bee the reason then, why most men affect the inferiour, fickle, and vanishing things that leade to destruction, and seeke not nor delight in heauenly, the end whereof is glory? Surely no other reason, but that which lead *Eue* to affect the *Apple*, because it was faire and beautifull to her *eye*, and pleasing to her *taste*, which made her quite forget the happy estate wherin she was before she tasted it.

The

The hearts of carnall men are carryed away, and moued (for want of the knowledge of the Word of Grace) to affect as *Eue* did, things faire to the *eye*, sweet to the *taste*, pleasing to the *eare*, and profitable to the *purse*, and all but for vaine-glory among worldly men, which maketh them to forget, not only what they were but (which is more dangerous) what they shall bee; and yet rather than they will giue ouer these worldly trifles, yea, (in respect of good things indeed,) which are heauenly) being more base than dung) they will aduenture the losse of heauen, and run headlong to hell.

Some may say, if it be not lawfull for men here to affect earthly things but to the indangering of the losse of heaven, mens cases are

hand. It is not denyed, but, as it is permitted to men, to enioy the necessary vse of many earthly things, so it is lawfull also moderately to affect one pleasing or profitable thing aboue or before another; prouided, that they carry not the whole heart with them, as the word *affection* may import, which belongeth onely to GOD, whom we ought to loue with our whole hearts, which is that vttermost extent of *affection*, due to none in the highest degree but to God and his Christ.

What profit canst thou reape, by thy so louing and affecting things here below? which aboue all other ought to bee *thy wife, that lyeth in thy bosome, thy children who are of thine owne flesh and blood*, thy *neighbours* as thou art commanded, and thy fellow *mem-*

bers

bers of Christ: These are thy neerest and dearest, yet ought not these so farre possesse thy heart, as if thou lose any of them, thou shouldest grudge at him that gave them, as many weake men and women doe, as though their *children, husband*, or *wife*, were given either to other in perpetuity: And when they dye, to shew their affection through immoderate griefe and sorrow, to bee more strongly knit vnto these mortall creatures (that are not theirs but lent them) then to God himselfe.

This is no vertue but a vice of the heart, neither can it be truely called *naturall affection*, though it proceed of *nature*, not of *grace*, for euen *naturall affection*, ought to haue this limitation, namely to extend no further than natural life, for when the life of him wee doe

affect

affect is ended, naturall affection should cease.

Dauid, no doubt, did intirely affect his son, whom he had by *Barsheba*, and shewed the same affection towards him while he was sicke and aliue, but as soone as the childe was dead, he cast off his affection and sorrow, and left mourning for him that he so intirely loued when he was aliue.

Such affections therefore, as are set vpon the transitory and uncertaine things of this life, may bee truely termed foolish if they passe the bounds of diuine reason, for they onely sauour of the corruption of nature, and cannot returne any sollid comfort to the heart of the affectionate.

Where *affection* is grounded onely vpon *carnall opinion* without true and illuminate iudgement

it

it is like fire in flaxe, soone inkindled, and soone extinct, soone hot, and as soone cold: And no other foundation haue those affections that are set vpon carnall and vanishing things.

A man may (as is often obserued) affect, and hate (as it were in one breath) things variable and interchangeable, for as all naturall things are inconstant, so is mans heart. *Saul* seemed so highly to affect *Dauid*, as he was content to giue him his daughter in marriage; yet how soone was his loue turned to deadly hatred? It was not grounded vpon that loue that proceeds from the Spirit of God. But *Ionathans* loue and affection to *Dauid* was grounded vpon a more diuine and setled opinion, hee saw that God was with *Dauid*; And vpon this ground, whosoeuer foun-

foundeth his affection towards any man, namely as hee findes him to be a man beloued of God, his affection is approued of God.

O that wee could rectifie our loue in this point, and learne to affect the best things; and not to set our affections on things of the world, which when wee haue them they steed vs nothing beyond necessity, how superfluous soeuer they bee. And when wee seeme to haue them in best assurance either they leaue us, before the time, or wee must leaue them, in time.

Let us make choice therefore as *Mary* did, of the better part, namely to affect things permanent which are aboue, and they most excellent. Then need wee not to feare; bee wee poore, or rich, high or low, noble or base,

wee

wee shall be able to set our houses both domesticke, & of our soules, in such compleate order, as shall witnesse our godly care (in our liues) when wee are dead.

A

A preparatiue to Prayer.

LEt the words of my mouth, and the meditation of my heart, be now and alwayes acceptable in thy sight, O Lord, my strength, and my redeemer.

Let my prayer come before thee as Incense, and let the lifting vp of my hands be as an Euening sacrifice, & like a morning obligation, a sweet smelling sauour in thy nostrils. Heare my prayers and answer me graciously for Iesus Christ his sake, Amen.

A Prayer for Sunday Morning.

O Lord God Almighty, euer-liuing and euer-louing Father in thy well-beloued sonne Iesus Christ; who art father of all, and rich vnto all that call vpon thy name in truth and sincerity, to thee I call and cry, together with thy sonne, and holy spirit, three distinct persons, in the vnity of essence: who hauing made all things of nothing, sustainest them in thy good prouidence, by the word of thy power, that thy name by all men, and by all meanes might bee glorified. Lord I acknowledge this day to be thine, as consecrated and set a part for thy worship and service, and to be obserued not only

as

as a holy day, but a glorious day vnto thee, wherein I ought to pay my vowes vnto thee, present my person and my prayers before thee, heare thy word, and meditate vpon the same, to thy glory and mine owne good. To this end remoue farre from me all wandring thoughts, and worldly affections, and worke in me a desire of studying thy Law, and of walking in the truth, that thy word may not bee vnto mee the sauour of death vnto death, but of life vnto life.

I present not these my supplications trusting to my owne righteousnesse, but in thy manifold mercies, grant me therefore I beseech thee gratious audience, and mercifull acceptance, euen for my redeemers and sanctifiers sake; And (as duty obligeth mee) principally, and aboue all other things, and primarily

marily, in the first place, and before all other things, I extoll thine infinite goodnesse, together with thine eternall wisdome and truth, that thou hast protected mee all this night past, and made me to rest and sleepe so quietly vnder the shadow of thy wings. And I beseech thee, from the bottome of mine heart to protect me this day with thy mighty hand from all dangers both of body and soule: giue thine holy Angels charge ouer mee, to guide me in all my waies, to keepe mee from euils both bodily and ghostly, that keeping my faith and a good conscience, I may haue thy witnesse and testimony within my selfe, that thou hast not ordained me to wrath, but to obtain eternall life and saluation. To this end, remoue farre from me the offences of this present euill world; mortify

and

and kill in me the concupiſcenſe of the fleſh, & crucifie all carnall luſts and affections, that vice being ſupplanted, vertue and grace may bee eſtabliſhed, liue and grow in mee. Let not ſinne haue dominion ouer mee, reigne and beare rule in my mortall body, to ouer-ſway my ſoule and incline it vnto euills, but let thy loue poſſeſſe my ſoule, that grace may incite and ſtirre vp the ſame vnto all holy duties which may be ſoe pleaſing vnto thy maieſty, as may procure thy fauourable kindneſſe, bleſſing, and protection. Giue mee a contrite heart, to bewayle my former life, and let mee finde comfort in thy mercy for the remiſſion of my ſinnes. Sanctifie me O bleſſed and holy trinity this holy day with thine eſpeciall grace, that I may honour thee, as a Creator; loue thee, as a redeemer; and

exſpect

expect thee as a Sauiour; that I may haue a modest carriage in my behauiour, true deuotion in my prayers, and reuerent attention in thy presence, to heare thy word. Vnlocke the eares of my body that I may heare those things which thou shalt teach me, that hearing, I may vnderstand them; vnderstanding, I may remember them; remembring, I may practice them, to adorne that profession which I haue made in thy name, and confirme mee in the faith of thy sonne Iesus Christ, whereto I was baptized. Raise mee O Father by the power of my sauiours resurrection from sinne and iniquity, and giue me spirituall rest, peace of conscience, ioy in the holy ghost, and fellowship in the communion of Saints, that when I shall leaue this world, I may keepe an euerlasting

Sabbath

Sabbath with thee in the kingdome of heauen. Behold O Lord I knock at the dore of thy mercy withall the power of my ſoule, and ſtrength of my minde, for all theſe graces and fauours, beſeeching thee to continue vnto mee the right vſe of the ſame, that thy ſpirit may witneſſe vnto my ſpirit that I am thy ſonne, and ſhall bee heire of thy kingdome of glory, and that I may be partaker of the inheritance with thy Saints in light, where are pleaſures that laſt for euermore. Grant this O Father for Ieſus Chriſt his ſake. Amen.

A Prayer for Sunday Noone.

O Lord my God, great in maiesty, and infinite in mercy; wonderfull in thy goodnesse vnto thy Church and children, who hast commanded mee to make prayers and supplications for those that shall enter into the ministery, and stand before thee to waite at thine Altar; the harueſt being great and the painefull and conscionable labourers but few; I beseech thee that thou wouldest bee pleased to send able ministers into thy Church, and set such ouer particular congregations as like *Iohn* the *Baptist*, may bee burning lights, burning, as being zealous in feruency; and lights also as being conspicuous

ſpicuous and eminent for charity, ſanctity, and all holy graces of thy ſpirit. Thy *Vrim* and *Thummim* being on them as vpon thy holy ones, let them be ſound for doctrine, and holy for life and conuerſation; preaching, let them practice, and by practice let them preach and teach the things which concerne thy kingdome. Open and let open vnto them the dore of vtterance, that they may teach thy word freely and boldly. Take away all differences & contentions from amongſt them, make them examples to thoſe that beleeue, in ſoundneſſe of doctrine, and integrity of conuerſation. And becauſe the rule of my life depends vpon thy word in their mouthes, bleſſe them with all graces fit for their calling, that I may giue thanks vnto thee for them, finding thy bleſſing vpon mee

through

through their labours, and may praise thy name for euermore, Amen.

A Prayer for Sunday Night.

O Euerlasting and euerlouing Father, mercifull Lord God, creator, guider and preseruer of all men and all things, ~~who~~ creating man after thine Image, in wisdome, knowledge, and vnderstanding, enriching him with all gracious abilities, helpes, and furtherances, for the working out of his owne saluation with feare and trembling; giue me a reuerence of thy maiesty, and a feare of thy most holy name which is so dreadfull and terrible, that being by thy grace forewarned, I may fly from thy wrath to

 come

come, and at this preſent come be-
fore thee in all confidence of thy
goodneſſe, to implore thy grace,
and the manifeſtation of thy fa-
uour. Looke downe from heauen,
thine holy habitation, and behold
with the eye of thy loue and ten-
der compaſſion, mee, poore ſoule,
that diſtruſting mine owne righte-
ouſneſſe, goe out of my ſelfe, cal-
ling vpon thee in the words of the
Publican, and ſaying: *O God be
mercifull to me a ſinner.* Write not
bitter things againſt mee, neither
ſuffer me to poſſeſſe the ſins of my
youth. Forgiue and forget all my
tranſgreſſions, and caſt mine iniqui-
ties as farre from thy preſence, as is
the eaſt from the weſt. And pardon
good Lord, I humbly beſeech thee,
the faults and frailties which haue
eſcaped this day in the ſanctifying
of thy Sabbath, whether they bee

ſinnes

sinnes of omission, or commission; wash them all away in the blood of thy Sonne, sanctifie me by the Word thy word of truth, that this day hath sounded in my eares; grant that like good seed sowne in good ground, it may take root downeward, and bring forth fruite vpwards to the glory of thy great name, the praise of thy grace, and credit of the Gospell. O let thy word be euer in my minde, to meditate of it; in my mouth, to speake of it; and in my life and conuersation, to practice it. By it worke in my heart Faith, Hope, Charity, and al other supernaturall graces, which accompany saluation: open mine eyes, that I may see thy Law; and incline mine heart, that I may loue the truth; and louing the same, may yeeld obedience vnto it; doing thy will on earth, or at least

endeauouring to doe it, as the Angels in heauen; willingly, without murmuring; speedily, without delaying; constantly, without ceasing; and vniuersally, without omitting what thou commandest and commendest in thy word. So shall I not be distracted with foolish feares, nor dispaire of thy mercy, but euer hope and trust in thee, and finde grace to helpe mee at a time of neede. Grant this, O Father, for thy Christ, my Iesus, thy Sonne, my Sauiours sake, who euer liueth and raigneth with thee, one true, immortall, & euerlasting God: to whom with thy blessed Spirit, and thee, O holy and heauenly Father, be ascribed of me and all thine, all honour, and glory, world without end. Amen.

Monday
A morning Prayer.

O God, my God, and Father of my Lord and Sauiour Iesus Christ, whom no man knoweth but by thine especiall gift; grant, that to the rest of thine exceeding benefits towards me, this which is the greatest that can be bestowed vpon mankinde, may be added also; namely, that as thou hast raised vp my body from sound and sweet sleepe, the image of a corporall death; so also thou wouldest deliuer my minde and affections from the sleep of sinne, and from the darkenesse of this world, and after death restore the same body to life, as well as thou hast called it from naturall sleepe. And seeing thou hast brought mee to the beginning of this day, which is the first day of

the weeke, bee thou (as this night past, and euer heretofore) present with me, and president in me. Let thy holy Spirit be my counsellour and instructor, my God and my guide to lead mee into all truth. Helpe me by the assistance of the same Spirit to watch ouer my thoughts, words, and works, that I may neither think, speak, nor do any thing which is not warranted by thy word, but that setting thee and thy law before my eyes, I may come to the knowledge of thy will, in all reuerence and humility of soule submit my selfe thereunto, that ordering my life and conuersation thereby, and walking according to this rule, *peace may be upon me as upon the Israel of God.* Let mee neither oppresse, nor defraud my brother in bargaining, buying, and selling, false weights, and ballances,

or

or the like dishoneſt meanes, but guide me ſo by thy grace, that my conſcience may euer cheere mee vp through a delightfull apprehenſion of thy bleſſefull fauour. To this end order thou my paths, and eſtabliſh my goings in the way of peace, grace and ſaluation. Cauſe thou mee to walke before thee and be vpright; make me to prouide things honeſt before thee and men, behaue my ſelfe as in thy ſight, and doe vnto others, as I would bee dealt withall my ſelfe. Let no ſin, inordinate luſt, or vnruly paſſion haue dominion ouer me, but helpe thou mee to leade captiuity captiue, to kill and crucifie my luſts and ſinfull affections, and wage warre with my corruptions, vntill through Chriſt, which ſtrengtheneth mee, I ſhall proue more then conqueror. Grant this vnto

mee for Ieſus Chriſt his ſake. Amen.

A Prayer for Monday night.

O Lord my God, and gracious Father in Ieſus Chriſt, I doe here in all humility proſtrate and caſt downe my ſelfe before the foot-ſtoole of thy throne of grace, to offer vnto thee this mine euening ſacrifice of prayer, praiſe, and thankſgiuing, who diddeſt offer vp thy Sonne vpon the croſſe to be a propitiation and meritorious ſacrifice for the ſinnes of the world. Lord heare me, and helpe me, and be mercifull vnto mee: my ſinnes are great, but thy mercies are greater: my treſpaſſes finite, but thy compaſſions infinite, & neuer faile; though

though I faile of my duty towards thee, yet thou art good and gracious vnto such as seeke thy face and fauour, humbling themselues, and powring out their soules before thee. Wherefore I humbly beseech thee that as the heavens are higher then the earth, so thou wouldest extend thy mercy beyond my deserts. Indue me with faith, sanctify me with all other graces of thy Spirit, that appearing in thine Image, thou mayst know mee and acknowledge me for thine owne. Lord heare my prayers, and let my praises be acceptable in thine eyes. For vnto thee, O Lord, vpon the altar of mine heart doe I offer vp all possible praise, and thanksgiuing for all thy blessings both spirituall and temporall, heauenly and earthly, in great abundance cõferred vpon mee: and aboue all, for Iesus

Christ the fountaine of them all, by whom I haue redemption through his bloud, and acceſſe through his life. I thanke thee likewiſe for the ſweet influence of thy gracious & well guiding holy Spirit, for the manifeſtation of thy ſelfe and ſacred will, by thy word read and preached, for the confirmation and ſtrengthening of my faith, by thoſe ſacred ſignes, and pledges of thy loue which thou exhibiteſt and giueſt to mee, and vnto euery beleeuing ſoule in the Sacraments. I thanke thee for my life, liberty, food, and rayment, health, wealth, peace, and plenty, which thou in much mercy haſt afforded vnto me from time to time; for keeping mee now and euer from ſudden death, and ſundry dangers whereinto I might haue fallen, by reaſon of my manifold

sinnes. And I beseech thee to continue this thy prouidence ouer me, (and mine, and thy whole church) as thou hast hitherto beene a Sunne to comfort me, so bee thou now a *shield* to protect me: keepe me in soule and body, goods and good name: vouchsafe mee this night peace vnto my soule, rest and quietnesse to my body, that therein being refreshed, I may bee cheared vp in my minde, and made the more prompt and ready to doe thee laudable seruice the day following, and all the dayes of my life, and that for Christ Iesus sake, the Sonne of thy loue, Amen.

A

Tuesday
A Morning Prayer.

MOst gracious God and merciſull Father, thou that art glorious in power and holineſſe, I thy poore and miſerable creature being but duſt and aſhes, doe here humbly preſent my ſelfe, ſoule, and body before the throne of thy maieſty, confeſſing and acknowledging from the bottome of my heart that I am a moſt vile ſinner, conceiued in ſinne and borne in iniquity, and am by nature backward vnto that which is good, and prone vnto all manner of euill. By meanes of this originall corruption, drawne from the loynes of my firſt parents, mine vnderſtanding is full of all blindneſſe and darke-

darkenesse, my memory of forgetfulnesse, my will of perversnesse, mine affections of disorderlinesse, my heart of hardnesse: yea there is within mee a distemperature of all parts, so that from the crowne of the head vnto the soule of the foote there is no soundnesse within mee; wash me throughly from mine iniquity, and cleanse mee from my sinnes: enrich my barren heart with the sanctifying graces of thy spirit, that growing in knowledge, fructifying in faith, loue, charity, and abounding with all other holy vertues and heauenly qualities, I may be washed, iustified, and sanctified, in the name of the Lord Iesus, and by the Spirit of my God; and haue the witnes and euidence within my selfe, that there remaineth no condemnation to me, being in Christ Iesus, walking not after the flesh,

but

but *after the Spirit*. Lord I confesse, I am vtterly lost, and haue no hope of saluation left vnto me, having walked after the vanity of my mind, and liued in al lust & lewdnes, riot & reuelling, vncleannes & sinfulnes; so that if thou shouldest be extreame to marke what is done amisse, O Lord, who may abide it? Enter not therefore into Iudgement with [illegible] seruant, for in thy sight shall no flesh liuing bee iustified. Though my sinnes haue magnified themselues in infinite length, breadth, depth, and height, yet let thy mercy (which passeth all vnderstanding) farre exceed them. And howsoeuer, by reason of my sinnes, I haue iustly deserued to be not only depriued of thy blessings, but forever deserted, & forsaken, yet for his sake in whom thou art well pleased, cast me not away

from

from thy presence of grace here, or glory hereafter, but by the one lead me to the other, by holinesse bring me to happinesse. Behold, O Lord, how I am thy seruant, and the sonne of thy hand-maid, O grant mee grace, that I may liue with thee for euer. Thou hast redeemed me, oh let me not fall into captiuity and bondage vnto sin and Satan, because I weare thy cognizance & liuery, but so confirme and strengthen me, that both in life and death, I may continue thine, that I may neuer draw back vnto perdition, or forsake thee the euer-liuing God, or renounce my Christ, who hath the words of eternall life, yea who is the Way, the Truth, and the Life; but that both in prosperity and aduersity abiding by thee, I may liue in thy feare, dye in thy fauour, rest in thy peace, rise in thy power,

and

and raigne with thee in thy glory. Amen.

Tuesday
An Euening Prayer.

O Lord God euerlasting, and full of pitty, I am a sinner, yet thy seruant, not hauing transgressed through wickednes, but much weakenesse and infirmity; spare me therefore (good Lord) according to thy vsuall dealing with those which in prayer haue had recourse vnto thee, and according to thine old vnchangeable nature of thy kindnesse and long suffering. Thou mightest haue taken me away in my sinnes, but thou hast giuen me space of amendment, and grace to returne vnto thee, to seeke thee whilst thou maist be found, and call vpon thee whilst

whilst thou art neare. O Lord, be not farre from me, but draw neere vnto my soule, make haste to deliuer me and helpe me. Nay Lord, thou art euer with, and neuer faileſt thoſe who ſeeke after thee, and call vpon thee with words of deuotion and contrition; to ſuch thou art a preſent helpe in trouble, their ſhield and buckler, their rocke and ſtrong hold, their caſtle and fortreſſe, the horne alſo of their ſaluation. Inſtantly doe I knocke at the gate of thy mercy, Lord open vnto me and receiue me to thy protection this night, as thou haſt ſafe-garded and guided me this day paſt, ſo keepe me now and euer, becauſe I truſt in thee. Lord preſerue mee in health, wealth, and godlineſſe (if it be thy gracious pleaſure) vouchſafe mee peace of conſcience and ioy in the holy Ghoſt, guide me here by thy

coun-

counsell, and after that receiue me to glory. And now seeing thou hast brought the night vpon mee wherein thou hast ordained man to take his rest, keepe me, O Lord, as the apple of thine eye, saue and defend mee from all annoyances, fond dreames, strong fantasies, and delusions: Cause thine Angels to pitch their tents round about mee, and keepe watch ouer my soule and body, that I may not (if it bee possible) sinne in either word or deede, but may persist and goe forward in mine innocency and integrity, vntill the appearing of my Lord and Sauiour vnto iudgement.

Good Lord deliuer mee from suddaine death, feares and affrightments, casualties by fire, water, or tempestuous weather, disturbance by theeues, or any other danger whatsoeuer. Let my lying downe

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in the bed, put mee in minde of my resting in the graue, and my rising from thence, of my resurrection, that both in life and death I may continue thine, through Iesus Christ. Amen.

Wednesday

A Morning Prayer.

O Eternall and all-seeing God, who art of infinite maiesty, looke downe from heauen, the habitation of thy holinesse, vpon me thy poore and vnworthy seruant, lying groueling, and groning vnder my sinfull misery. Thou art a God of power, and canst relieue me; of goodnesse, and wilt in thy good time mercifully helpe mee. Vnto thee therefore, upon the bended knee of my soule doe I come, humbly beseeching thee to cure my

my ſinfull corruptions, and by that bloud which my bleſſed Sauiour (out of his gaſhy wounds) did ſhed for mee, to waſh away my ſinfull ſtaynes. O Lord, the fountaine of thy mercy, can neuer bee drawne dry, nor the merits of my bleſſed Sauiour emptied: O therefore bathe my ſoule in them, that being ſanctified and iuſtified, I may appeare in thy ſight more pure and white then the ſnow in *Salmon*.

And becauſe it is a pleaſant thing vnto thee to giue thanks, I bleſſe thy name for keeping mee this night paſt, and bringing of me to the beginning of this day. Defend me gracious father in the ſame: let thy eyes alwayes attend vpon mee, proſper, preſerue, cheere vp and cheriſh, guide and gouerne, inſtruct and direct mee in all my ſtudies, labours, actions, imploy-

ments,

ments, and duties of my calling, that I may spend and imploy this day, and the remainder of my life according to thy blessed wil, setting thee alwaies before mine eyes, and liuing in thy feare, euer working that which may be found acceptable in thy sight, to the glory of thy most holy name, the peace of my conscience, and the saluation of my owne soule, and the edification (by my good example) of all those that attend and depend vpon mee. To this end be thou (O Lord) my God and my guide, my protector, and defender: keep me vnspotted of the world, teach mee to deny vngodlinesse and worldly lusts, and to liue soberly, towards my selfe; righteously towards my neighbour, and piously towards thee my God; repenting me of my sinnes, and seruing thee in holinesse and righ-

righteousnesse all my daies, that in life thou maist bee my God, in death my deliuerer, after death my eternall rewarder. Amen.

Wednesday
An Euening Prayer.

O Most glorious and gracious God, who ouerfloweſt in thy bountifull goodnes vnto the sons & daughters of men, that endeauour to serue thee and glorifie thy name. I doe here at this time with that good Samaritane returne to giue thee thanks for al thy merciful blessings bestowed vpon my soule and body, in things spirituall and temporall; for mine election, before all time; my creation, in the beginning of time; my redemption, in the fulnesse of time; my iustification,

cation, by faith in Christ; for my sanctification begun, and hope of eternall glory to bee reuealed, I praise and glorifie thee most holy father, for preseruing me hitherto, for prospering me this day past in my vocation and calling, and for that thou hast yet spared me, and giuen me liberty and a gracious opportunity once more to inuocate thy holy name. O Lord I acknowledge and confesse that thou mightest haue taken mee away in the middest of my sinnes, and in the very act of committing of them, but thou hast dealt more mercifully with me; continue good Lord, this thy mercy and gracious fauour towards mee this night, and let thy blessing rest vpon me, keepe mee from feare and danger, and from all noysome dreames, and from all other hinderances of sweet repose,

and

and comfortable reſt, which thou haſt appointed for the recreating and refreſhing of mankind. But becauſe ſinne is that which may with-hold good things from mee, and deny thy gracious bleſſing of protection, therefore I moſt humbly and heartily intreate thee for Ieſus Chriſt his ſake to ſeale vnto me a free pardon of all my ſinnes, of what nature or quality ſo euer they be, whether they be ſinnes of omiſſion, or commiſſion, of knowledge, or ignorance, of weakeneſſe, or wilfulneſſe; O Lord deale not with mee according to the magnitude and multitude of them, but for thine infinite mercies, and ſons merits ſpeake peace vnto my ſoule, aſſuring me of thy gracious pardon and reconciliation in Ieſus Chriſt. Adde them not vnto my account, but blot them out of thy booke of

remem-

remembrance, and cast them out of thy sight into the bottome of the sea, that they may neuer rise in this life to shame mee, nor in the life to come to condemne mee; worke in mee an vnfained sorrow for sinne, which may occasion my repentance vnto saluation, neuer to be repented of.

Make me to bewaile my sinnes committed, and giue mee grace neuer againe to commit my sinnes bewayled, but proceed from one degree of holinesse vnto another, from faith to faith, grace to grace, vntill I appeare before thee, the God of Gods in Sion. Amen.

O Thurs-

Thursday
A Morning Prayer.

O Lord God, great and glorious, which inhabiteſt in the higheſt heauens, and dwelleſt in that light which no mortall man can approach vnto, yet beholdeſt in much mercy and compaſſion the ſonnes and daughters of men, not onely lightning euery one that comes into the world, but making the out-goings of the morning to be full of glory, cauſing the ſunne to ſhine vpon the iuſt and vniuſt, mercifully driuing away the darkeneſſe of the night and ſhadow of death, I praiſe thy holy Name, and thanke thee moſt humbly that thou haſt vouchſafed mee to paſſe this night in comfortable ſleepe, and to

be

be brought againe safe and sound vnto this morning light. Now I beseech thee by the holy incarnation and blessed nativity of thy Son Iesus Christ, the thrice happy day-starre that appeared to the world, let thy mercy this day rest vpon me, and let the bright beames of thy light shine into mine heart, that I bee not transported either through the corruption of my nature, or power of darkenesse, to spend this day after mine owne minde and pleasure, but that I may carefully follow the heauenly light of thy word, to performe thy holy will, willingly, without murmuring; speedily, without delaying; constantly, without ceasing; and vniuersally, without omitting of that which thou commendest vnto me in thy word. Increase in me, O Lord, the gift of Faith and Hope,

that I may beleeue in thee, and truſt to thy merciſull promiſes made vnto me in Ieſus Chriſt, and labour to finde in my ſoule thoſe graces to wh ch thou haſt annexed the promiſes; and grant that neither by mine owne negligence, nor the infirmity of the fleſh, nor the grieuouſneſſe of temptation, I be drawn or driuen away from a ſure confidence of thy gracious acceptance with thee; in the merit of his ſacred bloud diſpell theſe miſts and clouds of my ſinfull life, which blemiſh my ſoule and darken mine vnderſtanding; waſh away all my pollutions and ſtaines in the bloud of his paſſion, that I may be acknowledged for one of thine when I come vnto thee in my need: giue me a will to worke truely and daily in my vocation, and to order my skill by the rule of thy wiſdome

that

that I be not vnfruitfull.

Blesse my body and soule that no euill or harme come vnto them, and keepe my memory and senses that they passe not the limits of reason and vnderstanding wherewith thou hast endewed me. O Lord, lighten my minde to looke vpon good things only, inflame my heart with the loue of them, and conduct mee with thy grace, that as thou hast awaked my body from sleepe, so my soule may daily be raised from sinne, and soule, and body, and spirit may be renued in righteousnes to serue thee the liuing God, to the praise and glory of thy great Name, the credit of the Gospell of grace, and finally to the saluation of my poore soule in the day of the glorious appearing of my Lord and Sauiour Iesus Christ. Amen.

Thursday
An Euening Prayer.

O Lord God, my most louing and mercifull Father, great in mercie, and constant in truth, I doe acknowledge my bounden duty of thankefullnes vnto thee, for thy manifold graces and benefits imparted vnto mee; and although I bee vnable to recount them, and farre more vnworthy to be partaker of them, neuertheles in full assurance and confidence of thy loue to mee in Iesus Christ, I presume to come vnto thee, and now againe commit into thy hands this night my soule and body, with all my senses and faculties, thoughts and affections, words and deeds, my heart and soule, and all that is within

within mee and without mee, my Faith and the continuance of the same, beseeching thee to keepe me and them day and night blameles and vndefiled against the day of thy comming. O Lord, pardon and forgiue me all the sins which I haue either wretchedly effected, or wickedly imagined against thine honour, and the good of my neighbour. Lay not the faults and frailties of my younger yeares vnto my charge, forget them Lord, and forgiue them, and for the better confirmation of thy gracious pardon, I humbly intreat thee, O Lord, to annex vnto thy grant the power of thy grace to attend vpon me, that I may not doe mine owne will but thine; and eschewing euill and doing good, strike mine heart with thy feare, O Lord, that in fearing thee, I may labour to escape those

things which thou threatneſt, and giue me the comfort of thy ſaluatiō, that in louing thee I may bee thought worthy to obtaine thoſe things which thou promiſeſt. Be fauourable vnto me, O Lord, that I may this night quietly take my reſt vnder the ſhadow of thy wings voide of all feare, ſpirituall darkeneſſe, dangers, bodily or ghoſtly, finall deſpaire and the like; and when the darke end of this mortall life (like the ſhutting in of this day) ſhall come, grant mee, O Lord, a watchfull heart willingly diſpoſed, and thereby inabled with thy grace, to abandon theſe tranſitory nights and dayes, and depart hence in the peace of a good conſcience into thine euerlaſting reſt through Ieſus Chriſt my Lord and Sauiour; In whoſe name and words I conclude theſe my imperfect prayers, ſaying

saying as he himselfe hath taught me in the Lords prayer, *Our Father, &c.*

Fryday
A Morning Prayer.

O Holy Lord God, maker and gouernour of all things both in heauen aboue, and the earth beneath, vnto thee doe I come with a broken and contrite heart, sorrowing for my sinnes, seeking to find comfort at thy hands. Thou, O Lord, my God, knowest my griefe, mine anxiety and care, oh let me feele and finde thy comforts to refresh my soule, and reioyce my heart. Bee with me this day in all my worldly businesse and affaires, and let thy grace and holy Spirit, euermore defend me and preserue

my innocency and integrity, that I may bee knowne, and acknowledged for thine owne at the last day.

I thanke thee gracious Father for keeping me this night past, and for that thou hast safely brought me to see the glistering light of the day, O Lord, stirre me vp, that I may expresse my thankfulnesse by my serviceable obedience: preserue and keepe me from sinne, and all annoyances of both soule and body. Make mee this day as abstinent from flesh prohibited and forbidden by the Church, so from all filthinesse of both soule and Spirit, that perfecting my beginnings of holinesse in the feare of God, I may bee assured of an inheritance with the Saints in light.

Strengthen me against the vanityes of the world, the lusts of the flesh,

flesh, and the pride of life, and renue whatsoeuer is decayed in mee through the malice of Satan, or mine owne corruptions, and that approuing what is thy good and acceptable will, I may endeauour to doe the same, and so worke out my owne saluation with feare and trembling.

Giue me grace to spend this day, and the remainder of my dayes in all peace and purity, sanctity and sobriety, to thy glory, the good example of others, and finally the saluation of my owne soule, for Iesus Christ his sake, the Son of thy loue, to whom with thee O Father, and thy holy Spirit, one God in vnity, and three persons in trinity, be ascribed of me and thy whole Church, all honour and glory, world without end, Amen.

Friday

Fryday
An Euening Prayer.

MErcifull Lord God, and my gracious Father in Iesus Christ, I am thy seruant and the sonne of thy handmaid, O leaue me not nor forsake mee, but euer bee thou my God and my guide, leade me into all truth, and in the end let me see thy saluation. Wash away all my sinnes in the bloud of thy Sonne, sanctifie my nature, abolish my corruptions, guide mee here by thy councell, and after that receiue mee to glory. Keepe mee now and euer, send mee this night quiet rest, and grant that lying downe to sleepe, I may rise againe in thy peace, walke in thy feare, the day following, and for euer

euer glorifie thee. Infuse into mee O Lord, the Spirit of sweet consolation, and although my sleepe be a death, and my bed as the graue, yet suffer me not to perish suddenly or vnprepared, but watch ouer me for good, guide me now and euermore, let no affrightments fall vpon me, keepe me from fire, storms, tempests, theeues, sudden death, and danger, and be vnto me a gracious protector and director. Cause thine Angels to pitch their tents round about me, my house and habitation. Remember thy Church, and euery member thereof, to preserue and keepe it, especially the poore afflicted protestants in all parts beyond the seas and at home in our owne land; send them helpe from thy holy place, and euermore mightily defend them; Be vnto them a sun and a shield, a sun to comfort,

and

and a ſhield to ſafeguard and protect them in all aſſaults, dangers and difficulties, trialls, temptations, and tribulations; Put an end and period vnto all their griefes and afflictions, and in thy good time vouchſafe them a happy deliuerance out of all their troubles, for thou neuer faileſt in thy compaſſions towards ſuch as are thine, as feare thy name, walking before thee and labouring to be vpright. Lord ſend comfort vnto them, and lift vp the light of thy gracious countenance vpon them. And Lord receiue them and me, and all that belong vnto me this night and euer, vnto thy gracious protection, through the mediation of Ieſus Chriſt; In whoſe name and words I finiſh theſe my imperfect prayers, and meditations ſaying, as he himſelfe hath taught mee in the Goſ-

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pell, &c. *Our Father which art, &c.*

Saturday
A Morning Prayer.

O Lord most great and gracious louing Father in Iesus Christ, sanctifie I humbly beseech thee this day vnto me, and my selfe now and euer vnto thy seruice. And here, O Lord, I giue thee thanks for that thou hast kept me this night past, vnto this present houre and moment, and hast brought mee vnto the last day of the weeke: grant that I may spend the same soberly, righteously, and holily. Bring me to the knowledge of thy righteous will in all things, that knowing it, I may endeauour to doe the same, to thy glory, the peace of mine

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owne conſcience, and the ſafety of my ſoule. Purge my ſoule from ſinfull luſts and affections, and cleanſe my conſcience from all pollutions and defilements thereof, that I may euer with boldneſſe of Spirit, and affiance in thy mercy, behold thy face, and grace in Ieſus Chriſt. Roote out of my minde all couetous, malitious, and luſtfull thoughts, keepe me from ſinne and from vncleaneneſſe, bee thou my guide in all my wayes, my ſtay and ſuccour in all my neceſſities. Put an end and period vnto the motions of the fleſh, enlarge mine heart for all holy duties and habituall graces of thy Spirit, that I may nouriſh them as my life. In theſe my prayers I am not mindfull of my ſelfe alone, but of thy whole Church, howſoeuer diſtreſſed, or whereſoeuer diſperſed ouer the face of the earth.

earth. I pray vnto thee likewise for thy seruant and our dread soueraigne *Charles*, our king and gouernour: O Lord, as thou hast graced him with a crowne, so crowne him with thy grace, and as thou hast giuen him a glorious kingdome here, so giue him heereafter part of thy kingdome of glory. Be mercifull vnto our most gracious Queene *Mary*, the young Prince *Charles*, & the Lady *Mary*, the Lady *Elizabeth* & her royall issue. Blesse, preserue, and prosper, all those that trauaile in an honest way, whether by sea or land; and likewise all women in trauaile with child, and sicke persons, troubled both in body or minde, or howsoeuer diseased, O Lord, speake peace vnto their consciences, and as thou hast laide them down with the one hand, so raise them vp with the other, if not

to

to this life, to life eternall, and that not for any merits of mine (Lord, I disclaime them all) but for the precious merits of thy Son our Sauiour Iesus Christ. Amen.

Saturday
An Euening Prayer.

O Lord God, Almighty, mercifull Father, maker and preseruer of all things, looke downe I beseech thee with the eye of pitty and compassion vpon me miserable and sinfull wretch, prostrating my selfe, soule and body, vpon my benknees, before thy diuine maiesty, humbly beseeching thee to looke vpon me in much mercy, pardon my sins, enrich me with thy graces, sanctifie mee with thy grace, and bring mee to thy glory, and there

there refresh my soule with such things as eye hath not seene, eare hath not heard, neither hath entred into the heart of man to conceiue. Enter not into iudgement with thy seruant: for in thy sight shall no flesh liuing be iustified. Examine not my wayes this weeke past, by the strict rule of thy Law, neither reward me in the rigour of thy iustice, but for Iesus Christ his sake haue mercy vpon me miserable sinner, that haue deserued the seuerest of thy punishments. As the heauens are higher then the earth, so extend thy mercy beyond my deserts. Satisfie my soule with thy mercy, and that right soone, so shall I reioyce, and bee glad in thee, and learne to praise thee euermore. And now, O Lord, as this weeke is at an end, so let my sins haue end, and neuer bee reiterated or done any more. Lord

call

call me not to an exact account for them, for (Lord) I confesse I am worthy of death, and eternall damnation, yet seeing there is mercy with thee, that thou mightest bee feared, and loued for euermore, spare mee I humbly beseech, and haue mercy vpon me according to the multitude of thy mercies. And being graciously reconciled vnto thee, be thou pleased to be my mercifull protector and preseruer from all perils and dangers this night, blesse me with quiet rest, that being refreshed in my body, I may bee cheered vp in my minde, and made the more fit to serue thee in the duties of my calling, and sanctifie thy Sabbath, and keepe it as a glorious day vnto thee, through Iesus Christ our Lord, Amen.

A Prayer before Sermon.

VOuchsafe O most mercifull God, to open the closet of my dark vnderstanding, that thy word may enter thereinto, and be so receiued of me, as that Ignorance (the mother of disobedience) being excluded, heauenly knowledge may enter in, and that growing daily in knowledge, I may bee more and more renued in the spirit of my minde, and doe all such good works as thou commandest and commendest vnto me in thy word. Giue me grace that the seed of thy word being sowen in my heart, it may take deepe roote downeward, and bring forth fruit vpward to the credit of the Gospell, the comfort of my poore

poore ſoule, and aboue all to the glory of thy moſt holy name. So let thy Spirit rule and guide the lips of thy ſeruant and miniſter, as that he vtter nothing but the word of Truth, with ſuch boldneſſe that neither feare nor affection ſtop not the paſſage of the ſame. Make mee to attend and waite vpon thine ordinance, deſiring to be ſatisfied with the crums that fall from this thy table.

And becauſe the harueſt is great, the faithfull labourers but a few, I pray thee who art Lord of the harueſt, to ſend forth ſuch as may be induſtrious. And conſcionable in the diſcharge of their miniſteriall duties. Let thy *Vrim* and *Thummim* bee vpon them, as vpon thine holy ones, that ſincerity of doctrine and integrity of conuerſation, may adorne their perſons, and beautifie

their

their function and calling. Banish from this sacred work al such as are not sent from thee, let them haue no exhibition from thy church, running without commission, from thee. Lord guide the heart and tongue of him whom I shall heare this day, that he may speake home vnto my conscience, and leaue no corruption vnbowelled, but that his words may separate all sinfull affections from me, and stir me vp to bee a follower of it in all holy vertues and gracious acts. Blesse all the hearers of thy word, make them doers of the same, not deceiuing of their owne soules. Grant that thy messengers diuiding the word aright, and thy people keeping it carefully, and practising it conscionably, they may at thy hands through Christ Iesus, obtaine the remission of their sins

past

past, and receiue from thy diuine Maiesty, confirming and comforting grace for the time to come, power to preseuer and continue thy seruants vnto their dying daies. Giue them light, instead of darkenesse; peace, for trouble; and eternall happinesse, instead of worldly felicitie; that tasting the sweetnesse of celestiall comfort, they may despise terrestriall, and after this life ended in ioy, inioy the perfect ioyes of eternall glory, through Iesus Christ my Lord and blessed Sauiour. Amen.

A Prayer after the Word heard.

O Gracious Lord, of thy bountifull goodnesse, thou hast through thy Sonne Iesus Christ, sent for my learning and vnspeakeable comfort, thy word of truth the Gospell, which none can learne but by hearing; and none can heare but by preaching; and none can preach except they be sent; I humbly beseech thee therefore to giue me thy grace, that as I haue heard thy word at this time by thy minister and messenger, so I and all that haue heard, may know and vnderstand the same, retaine, and practice it, according to thy heauenly will, that I may thereby grow in knowledge, increase in

grace, and bee a liuely instrument of thy glory vnto my liues end. Amen.

A short prayer for willingnesse to dye, and a preparation vnto Death.

O God in whose hands consisteth the life of all mankind, for thy Sonne Iesus Christ his sake, vouchsafe to giue me grace, to set before mine eyes as a most certaine marke whereto this fraile body of mine must tend by death; this being to the faithfull, the end of paine, and the beginning of pleasure; but to the secure and graceless, the ending of temporall blisse and

and felicity, and the in-let or entrance vnto eternall torments, weeping, wayling, and gnashing of teeth. Giue mee therefore, good Lord, an earnest desire of seruing thee, and leading my life agreeable to thy will, that whensoeuer it shall please thee to call for me by death, I be not (through feare) stricken with any horror of damnation, and doubt of saluation; that at my last gaspe I may neuer cast away my confidence, nor my hope of reioycing, but through a liuely faith in Iesus Christ I may rest vpon him the corner stone, and sure rocke of my saluation, and so depart this life in peace, and in a ioyfull expectation of a blessed resurrection, and be content to lay downe this mortality of mine, to receiue it in the day of Christ, a spirituall and glorified body, that then being euer with

my Lord, I may with all thy saints sing a continuall Alleluiah, to the praise and glory of my redeemer and Saviour. Amen.

A short prayer for competency of maintenance.

O Lord my God, the maker and preserver of Angels, men, and all creatures, infinite in thy power, and wonderfull in thy loue vnto all the sonnes of men, Thou hast promised neuer to faile those that attend, and depend vpon thee; Thou openest thine hands and fillest all things liuing with plenteousnesse, neuer suffering any of thine to perish for want, that carefully seeke relieue and comfort from the disposition of thy most gracious bounty, and beneficent goodnesse,

suffer mee not to want necessaries for this present life, nor those things without the which I cannot comfortably serue thee in the duties of christian calling; enable me to liue without distracting cares; to this end blesse my labours and endeauours, that I may haue sufficient for me and mine, and not be chargable vnto any, but rather able to doe good vnto others that may stand in need of refreshing from me. Giue mee neither pouerty, nor riches: feed me with food conuenient for me, lest I be full and deny thee, and say, who is the Lord; or lest I be poore and steale, and take the name of my God in vaine. Afford me that portion of temporall blessings, health, wealth, maintenance, as thou in thy wisdome shalt think conuenient and behoofefull for me, not so much for delectation, and

tisfying of the flesh with the concupiscences thereof, as for sustentation of this mortall life of mine, and consolation of my heart and spirits, and making of them more ioyous and chearefull in thy worship and seruice. Let neither ouermuch pouerty oppresse mee, that I be driuen to vse meanes contrary to thy Law, nor too great a saturity, fulnesse and plenty so puffe me vp, that I forget the goodnesse of thee my God, or fall into any the least riotous excesse, as if thou hadest hired mee by thine abundant blessing, to grow the more wanton and vicious. O God, as thou art of ability, and power, so thou art willing to succour such as bee in want, to relieue the oppressed, to comfort the afflicted, to raise the lowly, and to aid the needy: and therefore, sweet Lord, I humbly craue

craue thy fauourable assistance towards me to blesse my store, and repleniſh my basket with thy blessings, that I may be able to liue in thy Faith, Feare, and Loue, and out of the depth of misery, and danger of all men, through Iesus Christ Amen.

A short prayer to vse wealth as we ought.

O God almighty, the giuer of all good things, thou art my stay, my comfort, and only guide, direct me, I pray thee, to imploy that talent which thou hast bestowd upon me, for the aduantage, and aduancement of thine owne glory. Lord thou hast beene abundantly gracious, and bountifull vnto me, and hast blest my store and increase

with wealth, insomuch that I haue not only that which sufficeth mine owne necessity, but haue also sufficient to releeue others in time of their neede. Giue mee therefore a will to disperse abroad and giue vnto the poore according to the aboundance of my wealth, to feede the hungry, to clothe the naked, and minister vnto thy distressed Saints, that I may not liue vnto my selfe, but for the helpe of all those that want my furtherance, that I may lay vp in store a good foundation against the time to come, and bee found of thee in peace, inioying life and saluation through Iesus Christ, Amen.

A prayer for a woman with childe.

O Mercifull God and omnipotent Father, and creator of all things, who in the beginning didest place mankind in most unspeakeable happinesse, where they should haue continued, had not our first parents broke thy diuine precept and charge giuen them in paradise, and thereby procured most iustly thy wrath and indignation against themselues, and their posterity for euer, so that the earth for their sakes was accursed, denying things necessary for their vse, without great labour, paines, and industry. And vnto vs the daughters of *Eue*, for our transgression, thou hast adiudged most grieuous

paines and torments of body in the trauaile of child-birth, saying that in sorrow and great paines we shall bring forth our fruit. A heauy sentence thou knowest it is, O Lord, and we feele it to take sharpe effect in vs, but sweet Lord, for as much as thou art mercifull & bringest all things to passe according to thy good pleasure, and shewest thy selfe in nothing more omnipotent then in the conceiuing, forming, and bringing forth of mankinde into this world, which although it was in the beginning ordayned most easily, yet by the subtilty of our continuall enemy Satan in causing our first parents to transgresse thy commandement, and breake thy will by tasting the forbidden fruit, it is now most painefull and dangerous, grieuous and perillous, insomuch, O sweet Lord, as without

out thine especiall grace and assistance, fauour and mercy, it is altogether impossible for vs (fraile women a weake sex) to beare and abide the same, our imperfection and feebleneſſe is such, as of our selues we are not able to indure the least of all the sorrowes and sufferings that accompany this kinde of trauaile: wherefore sweet Lord, and louing Father, my humble desire vnto thy maiesty is, for Iesus Christ his sake, that thou wouldest vouchsafe to extend vnto me and to all women thy mercy and louing fauour, to mitigate the paines thereof, that we may be able patiently to indure the paines of our trauaile at the howre appointed, and make that easie and light vnto vs, which our defects haue made heauy and burdensome: & sweeten that which our deserts haue made sowre, that

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the burden wherewith I am now laden, may graciouſly be deliuered from my weake body. Send vs all good Lord happy and gracious deliuerance, that wee may bee made ioyfull and happy mothers. And vouchſafe vnto me & to al that haue conceued, and be with childe, ſtrength to bring forth that which thine omnipotency hath ſo wonderfully wrought within vs. In our troubles, O Lord, helpe vs, thou moſt mighty and merciſull God, mightily deliuer vs. Let thy power, might, and loue, be no leſſe manifeſt in the deliuery, then in the forming of thy creature, that being through thy goodneſſe made a ioyfull mother I may obtaine my perfect ſtrength againe, and liue to praiſe and pleaſe thee for euermore. Amen.

Another short and most necessary prayer to be said of one with Childe.

O Lord whose goodnesse wee haue offended, and by our sins deserued infinite paines, looke with the eye of pitty and compassion vpon me, lay aside thy Iustice, and shew me thy mercifull fauour and louing kindnesse. Let me inioy the benefit of thy helping hand, and not feele the weight of thy heauy displeasure; fauourably lighten me of this heauy burden in thy good and gracious time, and in the howre and instant of my deliuery, be present with me (O Lord) and tender my safety through Iesus Christ. Amen.

A thanksgiuing after the woman is deliuered of the Childe.

FOrasmuch as it hath pleased thee Almighty God of thy gracious goodnesse, to ease me of my paines, and deliuer me of my burden, and from the pangs and throwes of Child-bearing, I doe here humbly prostrate my soule and body before thy sacred maiesty, to be vnto thee a reasonable, liuely and liuing sacrifice, holy and acceptable in thy sight, giuing thine omnipotent maiesty infinite, and vnfained thanks for this thy gracious preseruation of me, and deliuering me out of this great danger of death wherein I was, and vnder which I might soon haue perished, had not thy mercy sustained

sustained me, and thy goodnesse imbraced me on euery side. To thee therefore O holy and heauenly Father, be giuen and ascribed all possible praise and thanksgiuing, from this time forth for euermore. As thou hast beene gracious vnto me in giuing me a childe, so Lord giue me grace to deuote and consecrate it vnto thee and thy seruice. To this end worke mightily in it by thy holy Spirit, sanctifie it from the wombe that it may bee thine not only whil'st it hangs vpon the mothers brests, but so long as it shall breath in the land of the liuing, and vntill thou translate it hence to raigne with thee in glory. Amen.

A ſhort Prayer for Wiſdome.

O Lord, moſt great and glorious, I confeſſe that whilſt I beare about with me this body of ſinne, impriſoning the ſoule, my nature corrupted and depraued with ſinnes, originall and actuall, ſeekes by all meanes poſſible to oppoſe the ſpirit, and doe thoſe things which are diſſonant and contrary to the motions, inſpirations, and gracious influence and working thereof. My fleſh luſteth againſt the ſpirit: ſo that the things which I would doe I cannot, and the things which I ſuppoſe to be done in much knowledge and wiſdome, will bee found not only ignorances and errors, but ſinnefull wicked-

neſſe

neſſe in thy ſight. Wherefore I humbly beſeech thee, O Holy Father, to ſend out thy light and truth, thy Spirit of wiſdome and reuelation, to teach and inſtruct mee, to bee my God, and guide, to leade mee into all truth. Lord ſend downe that wiſdome which waiteth about thy throne, and plant the ſame in my heart, that all my ſayings, doings, and deuiſes, being alwayes ordered by this wiſdome from on high, I may intend and doe that which is pleaſing in thy ſight, and profitable for mine owne ſaluation, and ſhun the contrary in all things, through Ieſus Chriſt, my Lord, and Sauiour. Amen.

A

A ſhort Prayer for defence againſt our Enemies.

O Lord my God, bee not farre from me in trouble; and in all dangers bodily, or ghoſtly, draw neere and make haſte to helpe me, I am I confeſſe, a moſt ſinfull creature, and haue iuſtly deſerued thy wrath and indignation againſt me, the ſoreſt and ſeuereſt of thy puniſhments, yea that all thy bleſſings ſhould become curſes vnto me, and that I ſhould either be deſtroyed by thine and the churches enemies, or that I ſhould bee ruinated by mine owne proſperity. Yet Lord, for thy mercy ſake, turne thee vnto me, and haue compaſſion on me, let not mine enimies preuaile in their

their mischieuous deuises, lest they be to proud; in thy mercy conuert them, or in thy iustice confound them, make them as the stubble before the winde, and thine Angell scattering of them. Lord, I am in thine hand, and they are within the compasse of thy power, stay and allay their fury, let them not take effect in their mischieuous Imaginations and attempts against me, but put them to confusion, rid me, and deliuer me in thy righteousnesse. Be thou a son and a shield vnto me to comfort and protect me. To this end cause thine Angels to pitch their tents round about mee, that being defended vnder the shadow of thy wings, and armed with the power of thy might, I may not feare what man can doe vnto me. Lord regard me with the eye of thy grace, and guard me with the hand of thy

power,

power, that being preſerued in both ſoule and body, I may liue in piety, peace, and godlineſſe, vnto my liues end. Amen.

A Prayer to be ſaid before the receiving of the Lords Supper.

O Lord Ieſus, the Sonne of the liuing God, who freely, and of thine owne accord, offeredſt thy moſt ſacred Body to bee broken, and thy blood to bee ſhed for my ſinnes, that thou mighteſt ranſome me from hell, and deliver me from wrath & eternal condemnation; O ſweet Ieſu, my ſins, originall and actuall, of weakneſs & wickedneſſe, haue deſerued thy wrath and frowning ire, yea that thou ſhouldeſt with-hold the eye of thy grace farre

far from me, and punish me with everlasting destruction from the presence of thy glory. Yet Lord, seeing thou hast shed thy blood for me, O Lord I beseech thee to wash away all my sinnes in the streames that issued from thy precious wounds. As thou hast loued mee in laying downe thy life for me, and hast left vnto thy Church this holy Sacrament as a pledge and assurance, that through thy death all that truely partake of this sacred and heauenly institution, apprehending the mysteries therein contained, and applying the merits of Christ Iesus crucified, they may haue comfort and peace in beleeuing those mercifull promises, which thou hast made vnto vs in thy Word, and bee partakers of the benefits of thy Sonnes Passion, and haue fruition of thy sauing vertue here, and life and glory hereafter. Accept

Accept mee, good Lord in Ieſus Chriſt, as waſhed, iuſtified, and ſanctified, and by thy Spirit, O my God, cleanſe and purifie my heart daily more and more, ſanctifie mine affections, and enlarge my heart for holy and heauenly things, that mortifying the deeds of the fleſh, I may grow and increaſe in grace, perfecting my holineſſe in the feare of God. At this time I intreat thee of thy gracious goodneſſe, O moſt holy and heauenly Father, by thy Spirit of confirmation to helpe and ſtrengthen me againſt my weakeneſſe, and grant that through a ſtedfaſt, lively, and conſtant faith, I may receiue and eate this ſanctified bread, and hallowed Cup or bleſſed drinke, in a holy and reuerend remembrance, that thy body (O Lord Ieſus) was crucified, and thy blood was ſhed

for

for the remission of my sinnes, and grant that it may so effectually worke in my soule, that I may ever hereafter liue in all holy obedience according to thy heauenly will, through Iesus Christ my Lord and onely Sauiour. Amen.

At the receiuing of the Bread, say thus.

O Sweet Iesus, as thou hast giuen thy flesh to bee the bread of eternall saluation, so vouchsafe to worke in mee by a liuely faith, that I (receiuing the same) may euermore continue in thee, and thou in me. Amen.

At the receiuing of the Cup, say thus.

O Lord vouchsafe that as thy bloud was shed to wash mee (a sinner) from the corruption of old *Adam*, so grant that it may through a liuely faith take effect in me, washing me from the filth of Sinne, and renue in me the fruits of righteousnesse, that I may become a fitte member of thine, liue in thee, and dye in thee. Amen.

A

A prayer after the receiuing of the most holy Communion of the body and bloud of Christ.

O God, Father euerlasting, great, and glorious, I thy poore and vnworthy Creature, being not able to yeeld thee thanks sufficiently, praise the for thine vnspeakeable fauour and louing kindnesses, in feeding mee at this time, with the spirituall foode of the body and bloud of thy Sonne Iesus Christ, whom thou vouchsafest to send for our redemption into this miserable world, and to giue him euen vnto the death for me, In remembrance whereof he hath willed me, to eate his body and drinke his bloud, to the end that by Faith

I ſhould bee knit and vnited vnto him, and made a liuely member of his myſticall body, and being waſhed from all my ſinnes in his bloud I ſhould leade a new life, in all obedience, holineſſe, and righteouſneſſe.

Vouchſafe, I humbly intreate thee for his ſake, to indue me with thy holy Spirit, whereby hereafter caſting away the workes of darkeneſſe, I may walke in the true light of thy holy Spirit, and euer remaine in the number of thy holy and elect children, waiting faithfully when hee ſhall come againe for my deliuerance out of this mortall life; and whileſt I liue here, vouchſafe me an vnfained deſire to partake of that his holy Inſtitution, and (through thy holy Spirit) to leade my life according to thy holy will in all things, keeping my body and

ſoule

soule vnspotted and vndefiled as fit receptacles of so heauenly food, that my soule may bee partaker of the misteries thereof by faith in Iesus Christ. Amen.

A prayer to be vsed by the tempted, against the assaults of Satans temptations.

MOst gracious, mercifull, and louing Father, which exercisest thy children with sundry and manifold trialls, temptations, and tribulations, leading them vnto themselues, as thou didst *Hezekiah*, to the end hee might discouer and see in himselfe his owne vaineglory, imbecility, and much frailty. Some, like *Peter*, thou exposest to the boisterous windes of Satan,

winnowings; and others, like *Paul*, to the blowes of the aduersaries vehement buffetings. Thine owne and only Sonne, thou diddest not exempt from Satans sharpest and stoutest trials, when thou diddest conduct him into the wildernesse to bee tempted of the devill. If thou, O Lord, leade me in like manner to be tried and tempted, suffer me not at any time to be ouercome: hold thou me vp by thy mighty hand and power, animate me by the presence of thy Spirit, and holy Angels, and let thy grace be euer sufficient for mee, that I may giue mine aduersary the foile, and in the end get the victory. In his departure from me for a season, let not Satan bee aduantaged or get strength; but detect his policies, discouer his subtilties vnto me, and defeate his doings and dealings

which

which are against me. To this end worke such wisdome in me, as may make me to foresee his stratagems, such vigilancy, as that I may beware his pitfalls which hee prepareth for our soules destruction. Let no temptation take me, but such as is common to man. In thy faithfulnesse (O Father) try me not aboue my strength and ability, but with the temptation make a way to escape, that I may be able to beare it. Let me neuer yeeld to the deviliſh motions of Satan, suggesting vnto me death, or desperation; but grant me patience to expect the howre of my departure, my soules separation, and the dissolution of my body, and deliuerance from the misery of this wretched world. My trouble, let it be without distresse; my perplexity, without despaire; my persecution, without forsaking; my

casting downe without destruction. If teare befall me, in thy good time wipe them from mine eyes, preserue them in thy bottle, make them precious in thy sight, and my selfe with thee. Leauing mee for a little while draw nigh againe vnto me in great compassion, and gather me vnto thy selfe, that I may euer reioyce in thee and with thee. Couer my head in the daies of my spirituall conflicts, let thy loue be my bannor, thy faithfulnesse and truth my shield and buckler. Give mee faith and a sure confidence in thee, make me perfectly to trust in thy grace, looking for Iustification, and saluation through thy mercy, and my blessed Sauiours merits. Let not any kinde of triall bee irkesome and grieuous vnto me, but giue me a right iudgement (as in all other things, so in this one thing) that

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I may count it all ioy when I fall into diuers temptations. Let not my heart bee hardned by them, as were the Israelites prouoking thee in the wildernesse; but sanctifie all thy visitations vnto me, that I may be bettered and reformed by them that my faith being tryed, patience may bee wrought in mee, and that patience hauing her perfect worke, I may be perfect and intire lacking nothing.

Lord I know that in all thy temptations thou euer hast one end and Satan another: thou triest me to the end that I being found faithfull, thou mightest giue vnto mee the Crowne of Life. Satan searcheth to seduce, and sifteth to dispoyle and bereaue me of that which is vertuous and good in me; Wherefore, O Holy Ghost (thou preseruer of men) keepe mee by

thy grace, and ſtrengthen mee by thy mighty power and out-ſtretched arme. O bleſſed Ieſu, bee not farre from me, but preſent with me, and preſident in mee: as thy ſufferings abound in me; ſo let thy conſolation much more abound. In the middeſt of all mine agonies and terrors of minde, let thy comforts reioyce my ſoule, that I being made glad by thee, I may bee confirmed vnto the end, and alwayes, in all dangers of life or death, in all tribulations, and temptations abide by thee, that thou mayeſt appoynt vnto mee a kingdome, as thy Father hath appointed unto thee. Grant this not for any worth of mine, but thine owne merit and goodneſſe ſake. Amen.

O Lord, let thy mighty hand and out-ſtretched arme bee now and al-

alwaies my defence, thy mercy and louing kindneſſe in Ieſus Chriſt thy deare Sonne my ſaluation, thy true and holy word my inſtruction thy grace and holy Spirit my comfort and conſolation. Amen.

The peace of God which paſſeth all vnderſtanding, keepe my heart and minde in the Loue of God, and of his Sonne Ieſus Chriſt our Lord: and the bleſſing of God almighty the Father Sonne and holy Ghoſt, be with me, and remaine with mee and mine, and with the whole church of God, from this time forth and for euermore, Amen.

God bee mercifull vnto me and bleſſe me. The Lord lift vp the light of his gracious countenance vpon mee, bee mercifull vnto mee, and grant mee his euerlaſting peace. Amen.

A Prayer for the troubled in minde, afflicted in conscience, groaning vnder the insupportable burden of a wounded Spirit.

O Father of mercy, and God of all consolation, vouchsafe, I beseech thee, succour and relieue vnto me that am troubled in mind, and afflicted in conscience for feare of thy Iudgements, and the terrible things which thou writest against mee by reason of my sinnes. Lord breake not the bruised reede, nor quench the smoaking flax, wound not mine humble and contrite heart, but reuiue the spirit of mee that goe mourning all the day

day long. Though Satan presume that thou hast smiten and forsaken mee, yet frustrate his hopes and expectations, leaue mee not destitute of thy grace as a prey vnto him, the enemy of my soule; but mightily preserue and defend mee, that I may neuer bee left, but that in life and death I may bee alwayes thine. And albeit my conscience accuse mee, my memory giues euidence against mee, my reason condemne me; though I bee deepely plunged in discomfort, and haue lost the voice of ioy and gladnes, and haue neither worth to appease thy wrath, nor patience to endure thy tryall, yet send me (deare Father) the comfort of thine holy Spirit againe into my heart, that I may not be swallowed vp of ouermuch heauinesse, but may reioyce in thee with ioy glo-

rious

rious and vnspeakeable. Open, and set open the gate of thy mercy to the greatnesse of my misery; for my dejected countenance witnesseth my distressed and distracted minde, my minde is sorrowfull, mine heart heauy, my Spirit is oppressed; my words are stopt with sighes, and my complaints watered with teares. In execution of thy iudgements, Lord, remember mercy, try not the Law with mee, lest I come into iudgement, and bee condemned; weigh not my merits, but pardon mine offences. Sanctifie vnto me all these good meanes wherein I seeke reliefe, as prayer, conference, meditation, reading, and hearing of thy word, receiuing the Sacrament of the body and bloud of thy Sonne and my most blessed Sauiour, Iesus Christ

Christ. Mittigate mine extremities, abate my feares, moderate mine afflictions, and remoue farre from me the vexatious of the night, dreames, and fantasies, let not the visions of mine head, like *Nebuchadnezzars* make mee afraid: when I awake, stay me with flagons, and comfort mee with apples, thy most sweet and delightsome promises, which are pleasing to the pallate of my soule.

Rectifie my iudgement and vnderstanding as in the daies of old, and drinke no longer vnto me in the Cuppe of affliction, but in the chalice, of refreshing that I may pledge thee a saluing health, pay my vowes vnto thee, and call vpon thy name with thanksgiuing in the sight of all thy congregation. If it bee thy good pleasure

to

to try me, and not take away this Cuppe from me; confirme my faith, continuing unto me that hope of glory, which is to be reuealed. To this end cause mee with the eye of faith to looke vp vnto thee, who smitest me, and waite for the appointed time of my recouery, and deliuery out of all my troubles. Lord suffer mee not to bee swallowed vp of feareful despaire, but vouchsafe mee a full perswasion of thy mercy, that thou wilt neuer leaue me, nor forsake me, but wilt bee in life my God, in death my deliuerer, after death mine eternall rewarder. Lord hearken, and incline thine eare vnto these my requests, and grant mee not my deserts, but my desires, and that for Iesus Christ his sake, Amen. *Our Father which art in heauen, &c.*

The

The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship of God the Holy Ghost, be with mee, blesse, preserue and keepe mee, both in soule, and body, in goods and good name, in life, health, wealth, peace, and godlinesse, together with the whole church, and all that pertaine vnto me, now and for euermore, Amen.

A

A prayer to be said by the ſicke.

O God my creator and preſeruer, thou madeſt me in thine owne image, in knowledge, holineſſe, and righteouſneſſe, but, deare Father, I haue ſinned againſt heauen, and againſt thee, and am no more worthy to bee called thy childe, for I haue defaced this Image and ſuperſcription of thine in me; and hereby mine vnderſtanding is filled with ignorance, my will with ſtubbornneſſe, mine affections with peruerſneſſe, mine heart with finnefullneſſe, and my whole life with diſobedience and diſorderlineſſe; euer ſince I drew in my breath, I haue drunke in iniquity

quity like water, so that I can looke for nothing but death (which raigneth ouer all) to arraigne me at the barre of thy Iustice, to receiue an irreuocable doome. I haue no worth to appease thy wrath, yet for thy Sons sake doe away all my sinne, and be thou pleased to be reconciled vnto me. And now (deare Father) I confesse my weakenesse is such that I want patience to endure thy tryall, take from me thy heauy hand, or lay no more vpon mee then I can beare, giue an issue vnto all temptations, and make a way for mee to escape, and in the end grant me a finall deliuerance. As thou madest me of dust, so thou canst take from me my breath, againe and cause me soone to returne vnto my originall earth againe: yet spare mee a little, that I may recouer my health and strength, before

I goe hence, and be no more seene. There is I confesse no soundnesse in my flesh, because of thine anger, nor rest in my bones, because of my sinnes, my heart panteth, my strength faileth, my beauty and liuely-hood consumeth like a moth-eater-garment, O Lord, if it be thy will, remoue thy stroake away from mee, and consume mee not by the blow of thy hand. Ease mine agonies, mittigate mine extremities, be mindfull of my sorrowes and mercifull vnto my sinnes, redeeme my life from destruction, strengthen my weakenes, heale my disease, and cause mee againe to walke before thee in the land of the liuing. But if thou hast otherwise determined of me to translate mee hence, thy will be done, grant me patience vnder thy correcting hand, and a liuely faith in the allsufficient

and

and efficacious merit of Christ my Sauiour. If thou wilt not heale my disease, yet forgiue me mine iniquity, seale vnto mee a free pardon of all my sinnes in the bloud of thy Sonne, say vnto my soule that thou wilt be my saluation. In affiance of thy mercifull absolution, cause me to declare mine iniquities, and be filled with godly sorrow which may worke repentance vnto saluation neuer to be repented of. Sprinkle mee with the bloud of Christ, and purifie me from my dayly pollutions, that being washed, iustified and sanctified, I may be presented vnto thee without spot or wrinkle. Let nothing separate mee from thy loue, but giue me perseuering grace to hold out vnto the end, that dying, thine Angels may conuey my soule into *Abrahams* bosome, there to raigne with

with thee, world without end, Amen.

A Prayer to bee vſed by the friends of the ſicke, &c.

O Lord, our God and moſt gracious Creator, thou madeſt vs immortall creatures, but by ſinne we haue brought death and deſtruction vpon our ſelues, for we haue profaned thy Sabbaths, contemned thine ordinances, caſt thy word behinde our backs, liued in all ſinne and ſenſuality, ſpirituall ſlumber and ſecurity; ſo that thou mighteſt iuſtly cut vs off from the land of the liuing, and giue vs our portion which hypocrites, where there is weeping and gnaſhing of teeth.

But

But Lord, for thy mercy ſake, and for the merits of thy Sonne ſpare vs a little, and giue vs ſpace of amendment, before we goe hence, and bee no more ſeene, and grace whereby we may draw neare vnto thee to ſeeke thy fauour in Ieſus Chriſt. Correct vs in thy mercy, and not in thy Iuſtice, leſt wee ſhould be conſumed, and brought to nothing. If thou giue ouer our bodies vnto ſickeneſſe, let it be to the deſtruction of the body of ſin, that being aliue vnto God, through Ieſus Chriſt, we may grow in grace, and bee more fruitfull in all good workes. And whileſt wee liue, teach vs to dye dayly, mortifying the deeds of the fleſh, contemning the world, with the vanities thereof. Weane vs from inordinate ſelfe-loue, that wee may not endeare our ſelues too much to theſe tran-

transitory liues of ours, but may bee ready to depart when it shall please thee to call for vs, knowing that we cannot liue euer with thee, vnlesse we be willing to dye and be with thee. Wherefore we pray thee take away the bitternesse of death, and sweeten by the wood of Christs Crosse these waters of *Marah*, that we may sigh and groane in our selues, desiring to be deliue- from the bondage of corruption into the glorious liberty of the sons of God.

Worke in vs a willingnesse to depart, but yet we humbly intreat thee, let our liues and the *life of this thy sicke seruant* bee now and euer precious in thy sight, looke mercifully vpon him that is grieued with sickenesse: Lord if thou wilt thou canst make him whole. Send him therefore helpe and health from thy

holy

holy place, and euermore mightily defend him. Let the enemy haue no aduantage against him, nor the wicked approach to hurt him; but bee thou present with him, and strengthen his faith, increase his patience vnder thy correcting hand. Lift vp by the hand of thy mercy and Fatherly indulgence, this thy seruant from the bedde of his sorrowes. If thou wilt longer exercise him, lend him strength to endure thy tryall; and in the end bee bettered by it. If thou hast determined to take him hence, certify him how long he hath to liue, make him to know his end and the measure of his daies, that by prayer and repentance, of faith hee may prouide wisely for his last end, and bee found of thee in peace and inioy euerlasting happinesse: dispose his me-

ditations

ditations aright for death, and in the howre of death, and alwayes, make him to deny himselfe in renouncing iustification by any inherent worth or righteousnesse. In all sorrowes and sufferings, let thy comforts rejoyce his soule. To this end mortifie in him the corruption of nature quicken him with the soule of new life, and establish him with thy free Spirit; purge his heart from worldly thoughts, and his minde from carnall desires, motions and affections. Wash his soule and body with the blood of Christ, and sanctifie him throughout, both in Spirit, soule, and body, with the grace of thy Holy Spirit, that departing in the true faith not casting away his confidence, nor hope of reioycing, in full

assurance

assurance of a blessed resurrection, he may haue boldnesse in the day of Christ, and passe from death to life, and bee euer with thee to behold thy glory, grant this for Iesus Christ his sake, Amen.

R. Am

Another Prayer to be vsed by those that are about the sicke.

O Lord our God, great and glorious, thou that art the Iudge of all the earth, we dust and ashes, vile and miserable sinners, doe here most humbly cast downe our selues before thee for our sinnes, which are the causers of all the euils of punishment which thou inflictest on the sonnes and daughters of men. Deare Father heare vs, and forgiue whatsoeuer is past, and grant that we may euer hereafter serue and please thee through newnesse of life; walking before thee in holinesse and righteousnesse all our dayes. And because the dayes

are

are evill, giue vs grace to redeeme the time, and numbring our dayes aright, apply our hearts vnto wisdome. Cause vs constantly to eschew euill, and doe good, to seeke peace, and ensue it.

Looke mercifully on this thy seruant grieued with sickenesse, and sanctifie this visitation vnto him, that those graces which thou hast begun to worke in him may be strengthened, increased, and by degrees perfected. Restore vnto him the voice of ioy and health, that the bones which thou hast broken may reioyce: and seeing we haue need of patience, send this our brother (or sister) such competency of patience and constancy, that he may continue thy faithfull souldier and seruant vnto his liues end, worke in him a sense and feeling of sinne, and true sorrow for

the same, which may cause repentance vnto saluation neuer to bee repented of. If it be not thy good pleasure to raise him from his bed of languishing and set him vpon his feet againe, prepare his heart for death, and his soule for heauen washing away his sinnes in the bloud of Christ and imputing vnto him the righteousnesse of Christ, that he (appearing before thee without either spot or wrinkle) may haue confidence of seeing his euerliuing and euer-louing redeemer, not with other but with these his eyes: weane his affections from the loue of this world, and set them on those things which are aboue, that being absent from the body, he may inioy thy presence of glory for euer. Repaire in this thy seruant thine owne Image, and renue it in know-

ledge

ledge, holineſſe, and righteouſneſſe, that thou maieſt know and acknowledge him for thine owne, and raiſe him vp from the graue vnto the reſurrection of life, and for euer ſatisfie him with thine Image, and change him into the ſame from glory to glory. Amen.

A thanksgiuing for recouery from ſickneſſe.

OMnipotent Lord God the author of life, who bringeſt downe vnto the graue, and raiſeſt vp againe, I doe here confeſſe to the glory of thine infinite mercy, that if thou haddeſt not bleſſ dand ſuſtained mee in my ſickeneſſe, I ſhould haue gone the way of all fleſh, but it was thy goodneſſe to ſpare mee and deliuer mee from dangers: thy name bee glorified for this thine vnualuable fauour and mereifull kindneſſe. And I humbly beſeech thee to giue me grace to expreſſe my reall thankfullneſſe, by my ſincere obedience, and to ſerue thee more carefully and conſcionably then here-

to-

tofore I haue done: and the ſhorter my dayes are, the more to redeeme the time, that by repenting me truely of my ſinnes, and calling on thee for grace, by eſchewing euill, and doing good, more eſpecially vnto the houſehold of faith, I may haue the teſtimony within my ſelfe, that thou haſt not ordayned mee vnto wrath, but to obtaine eternall life and ſaluation, through Ieſus Chriſt my Lord and only Sauiour. Amen.

A morning prayer for a family.

O Eternall and all-seeing God, who art iust in thy iudgements true in thy promises, wonderfull in thy maiesty, and infinite in thy mercy; who hast the heauens for thy throne, and the earth for thy foot-stoole, and the creatures of both at thy becke; The heauens are full of the maiesty of thy glory, and cannot containe the same: looke downe therefore from thence vpon vs thy seruants who now prostrate our selues before the footstoole of thy throne of grace; humbly beseeching thee for Iesus Christ his sake to be mercifull vnto vs miserable sinners. One deepe calleth

calleth vnto another, the depth of misery vnto the depth of mercy: haue mercy therefore vpon vs, O Lord, and in the multitude of thy mercies doe away all our offences. Wee confesse that we are not worthy to speake of thee, much lesse to speake vnto thee, wee being so vile and miserable, thou so glorious and admirable; yet being assured that in forgiuing sinnes and helping poore afflicted soules, the neuer drawne dry fountaine of thy mercy doth appeare, we thine vnprofitable seruants are emboldened to present our selues this morning before thee, to offer vp vnto thee a liuely sacrifice of prayer and thanksgiuing, who diddest offer vp thy Sonne vpon the Crosse to be a propitiation for our sinnes. O let this lifting vp of our hearts and hands bee a morning sacrifice,

pure, and acceptable in thy sight. Let not the greatnesse of our sinnes with-hold thy implored mercy, but wash vs from all vncleannesse, and remoue thy iudgements due vnto vs for them, as farre from thy presence as is the East from the West. Bury them in the graue with Christ, raise vs vp by the power of thy Spirit vnto newnesse of life, that we may walke in all holy obedience before thee this day, and that endeauouring to keepe our faith, and a good conscience voide of offence, wee may now, and in the houre of death be, and remaine alwaies thine. Defend vs from all euill and sense vs against the assaults of Satan, watch ouer vs by the eye of thy good prouidence, and cause thy Angels, to pitch their tents about vs, for our safety and continuall preseruation. Into thy

hands

hands, we here commit our soules and bodies, our cogitations and actions, to be guided by thee; forgetting thee at any time, doe thou in mercy remember vs, and forgiue our trespasses, make vs to see our sinnes, in the glasse of thy Law, to mourne for them in the closets of our hearts, and confesse them in the bitternesse of our soules. Teach vs to cast off the ragges of iniquity, and by faith to put on the robes of righteousnesse: helpe vs to manage the sword of the Spirit, the shield of faith, the helmet of saluation, that wee may bee able to fight against the wiles of the deuill, the vanities of the world, the lusts of the flesh, and the pride of life.

Be fauourable to Sion, build vp the walls of Ierusalem, more particularly, preserue and enlarge

these

these Churches of great Britaine, France, and Ireland, feed them as thy flocke, foster them as thy family, dresse them as thy vineyard, and decke them as thy spouse. Defend the Kings maiesty from all enemies, preserue his body in health, his soule in soundnesse, his heart in truth, his life in honour, his honour from vnderminers. Blesse our gracious Queene *Mary*, and grant that with *Mary* shee may chuse the better part which can neuer be taken from her. Let thy good Spirit be with our hopefull Prince *Charles*, and the Lady *Mary*, sanctifie and season them with grace, and make them thy darlings and beloued ones. Blesse the Lady *Elizabeth* and her children: and for the daies wherein they haue suffered aduersity, send them abundance of peace and prosperity.

Blesse

Blesse the counsellors of state, all schooles of good Learning, all thy ministers, and maiestrates, with all our kindsfolke in the flesh, and friends in the Spirit, to whom thou hast any wayes made vs bounden: O Lord, enable vs to requite them, or lay it on thine owne account to restore it vnto them and their posterities.

And here we yeeld thee from the Altar of our hearts all possible thanks for that thou hast created vs, when we were nothing, predestinated vs vnto the Adoption, and chosen vs in Christ before the foundation of the world, and hast called vs by the working of thy spirit in the preaching of the Gospel, & hast freely iustified vs by Faith in Christ; we thanke thee likewise for our preseruation this night past, and for bringing of vs this day to

see the light. Now Lord, awake our soules from sinne and carnall security, that we may be prepared (like wise virgins) with oyle in our lamps, to meet the sweet bride-groome of our soules, whether at the day of our death or Iudgement. These and all other graces (which for blindnesse we cannot, and for our vnworthynesse we dare not aske) we beseech thee to giue vnto vs for the worthinesse of thy deare Sonnes sake Iesus Christ our Lord, Amen. *Our Father, &c.*

An

An Euening Prayer for a Family.

O God the God of the spirits of all flesh, the high and lofty one that inhabitest eternity, who hast made the earth by thy power, established the world by thy wisdome, and stretched out the heauens by thy discretion: the Father of eternity, and fountaine of mercy, the giuer of all good things, the forgiuer of all sinnes, and the comforter of all such as fly vnto thee. Seeing we are here present before thee, be thou present with vs, and president in vs: and appealing from the seate of thy iustice, to the throne of thy mercy, we pray thee giue vs a sense of our owne miseries

ſeries, and an aſſurance of thy mercies, that we may not be daunted with ouermuch feare, but confident of thy goodneſſe, may with ioy appeare in thy preſence, in an humble acknowledgement of our ſins. To this end we confeſſe that we haue ſinned againſt heauen and before thee, and are no more worthy to be called thy children, for we haue tranſgreſſed thy holy lawes and commandements, not only by our thoughts and words, but by our deeds and continuall actions, our iniquities are more then the haires of our heads, and doe make vs ſeeme vile in our owne eies, how much more in thy ſight.

Lord vnto thee doe wee confeſſe our ſinnes, O grant vs pardon and abſolution for the ſame, open vnto vs (penitents) that euer ſtreaming fountaine of thy

Sonnes

Sonnes bloud, that my sinnes being bathed therein, we may appeare without blemish in thy sight, by his death mortifie our sinfull corruptions, hide them in his wounds, and burry them in his graue, that they may neither rise in this life to shame vs nor in the world to come to condemne vs. Giue vs thy holy Spirit, let him purge our consciences, heale our corruptions, illuminate our vnderstaudings, confirme our memories, consecrate our soules and bodies that they may be the temples of the holy Ghost to dwell in. Bee mercifull to thy Church, enlarge the borders thereof. Blesse our gracious Soueraigne Lord King *Charles*, with long life and abundance of grace here, and his royall consort Queene *Mary*, with

with a zealous and religious affection, that she may follow after that which will bring her to euerlasting ioy and peace hereafter. Bee with our hopefull Prince *Charles*, and the Lady *Mary*, put thy feare into their hearts that they may neuer depart from thee. Prosper the most illustrious Princesse the Lady *Elizabeth* with her hopefull issue. Blesse the Nobility, Gentry, Ministry, Magistracy, and Commonalty, our kind-folkes in the flesh, and friends in the Spirit. Protect all those that stand vp for thy truth, but as for thy foes let them be ashamed and confounded. And now seeing thou hast brought the night vpon vs wherein thou hadst ordayned man to take his rest, we humbly beseech thee (who art the keeper of thy Israell, who

neuer

neuer slumbrest nor sleepest) so watch ouer vs by thy good prouidence. Cause thine holy Angels to pitch their tents round about vs, that being freed from the terrors of the night, and refreshed with moderate rest and sleepe, we may the better be inabled to praise thy name and to walke before thee in all good workes, and holinesse of conuersation all the daies of our liues. Let our bed, O Lord, put vs in minde of our graue and our rising from thence of our resurrection, that whether we wake or sleepe we may be alwayes thine. And knowing that thy name, O Lord, is a strong towre of defence, wee here commend our selues this night vnto thy most holy protection; If it be thy will to call for any of vs in our sleepe, O Lord, for Christ his sake haue mercy vpon vs, and receiue

ceiue our soules into thy most blessed kingdome: but if it be thy heauenly pleasure to adde more daies vnto our liues, adde more amendment vnto our dayes, that liuing we may liue in thy feare, and dying may dye in thy fauour, and in the end raigne with thee in Glory, Amen.

A

A forme of Thanks-giuing.

VVEE blesse and magnifie thy great and glorious name for all thy mercies both spirituall and temporall, concerning this life, and that which is to come: for our creation, after thine Image; redemption, by thy Sonne; sanctification by thy Spirit; for our preseruation by thy prouidence; for our life, health, wealth, peace, and prosperity; for sparing vs so long, and giuing vs so large a time of repentance, for deliuering our King and state from that horrible plot of the gunne-powder treason: we thanke thee for that thou hast giuen vs thy messengers to be admonishers,

niſhers, thy word to bee our inſtructor, thy Spirit to bee our counſellour, our God, and guide to leade vs into all truth. Bleſſed bee God euen the Father of our Lord Ieſus Chriſt the Father of mercies, and God of all conſolation, who when we were ſometimes alienes, and enemies in our mindes by wicked works, and were by nature the children of wrath, as well as others, out of his rich mercy, for the great loue where with he loued vs, euen when wee were dead in treſpaſſes, and ſins, and the vncircumciſion of our fleſh, hath quickned vs, together with Chriſt, hauing forgiuen vs all our treſpaſſes, blotting out the hand writing of ordinances that was againſt vs, taking it out of the way, nailing it vnto the Croſſe. Wee

thanke

thanke and praise thy glorious Name, for blessing vs with all spirituall blessings in heauenly places in Christ, for deliuering vs from the power of darkenesse, and translating vs into the kingdome of thy deare Sonne, making vs meet to bee partakers of the inheritance with thy Saints in light. Thy hands haue made and fashioned vs. Thou hast deliuered our soules from death, our eyes from teares, and our feete from falling. Thou hast deliuered vs from dangers, extended peace vnto vs like a riuer, and prosperity like a flowing streame, we drinke waters out of our own wels Thou hast strengthned the bars of our gates, and blessed our children within vs. Thou hast giuen vs bread to eate, and raiment to put on, yea our bread (like *Ashurs*) is fat, and we haue pleasures

sures which euen kings doe want. Thou hast not dealt so with any nation, oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he hath done for the children of men. Wherefore, blessing, honour, glory, and power, bee vnto him that sitteth vpon the throne, and vnto the lambe for euer and euer. Amen.

A

A Collect for the Day.

LOrd blesse vs, and make thy face to shine vpon vs: keepe vs from sinne and Satan, and from sickenesse and sorrow, shame and seruitude, losse of goods and good names, or of ought more neere and deare vnto vs, if it may stand with thy good pleasure: preserue vs euermore in thy faith and holy feare, guide vs constantly by thy counsaile, and after that receiue vs to glory.

S A

A Collect for the Night.

O Lord our God, which art the keeper of Israell, which neuer slumbrest nor sleepest, into thy hands O Father, we commend our spirits, for thou hast redeemed vs. O thou God of truth, Into thy most mercifull tuition and gracious preseruation doe we commend our selues, our soules and bodies, our kinsfolkes in the flesh, and friends in the spirit, our goods, our good names, all ours, and all that call vpon thy name from this time forth and for euermore, Amen.

A Lord we pray thee, be thou present

present with them and vs, and about our beds, vnto our liues end. Let not our fantasies bee troubled with vaine imaginations, nor the dreames and visions of our heads, like *Nebuchadnezzars*, make vs afraid. But giue vs quiet and comfortable rest, that our soules being cheered vp & our bodies refreshed, blessing thee when we awake, laud and praise thee, and goe and pray vnto thee, and ioyfully set our selves about the businesse of the next day, and performe the duties of our particular callings. Let our whole life be a seruing and glorifying of thee, that we may liue in thy feare, die in thy fauour, and rest from all our labours, and be blessed with thy glorious vision, inioying the presence of our blessed Sauiour, and the comfort of thy holy Spirit, and the communion of thy most holy

Saints and Angels, that we, together with them may ascribe vnto thee the glory of our redemption from sinne, Satan, hell, and death, and the Deuill, world without end, Amen.

A Grace before meat.

O God, who art the giuer of euery good and perfect gift, sanctifie wee beseech thee these thy Creatures now prepared for vs, make them wholesome for our bodies: and our soules and bodies seruiceable vnto thee for them, through Iesus Christ our Lord, Amen.

A Grace after meate.

THe Lords most holy Name be now and euer blessed and praised, for all his mercies, and for his blessings at this time bestowed vpon vs: Lord as thou hast fed our bodies with corporall food; so feed our soules likewise with spirituall food vnto life eternall. Saue thy Church, the Kings maiesty, Queene, Princes, and the Realmes, prosper the word, bless thine ordinances vnto vs, increase our faith, send vs grace and truth prosperity & peace, with life euerlasting, Amen.

A Grace before meat.

MErcifull Father, which openest thy hands, and fillest all things liuing with plenteousnesse, we pray thee sanctifie these thy good creatures vnto vs, that we may eat to liue, and liuing serue thee our Lord, God, through thine only Son, our Sauiour Iesus Christ. Amen.

A Grace after meat.

THe God of all grace and goodnesse, who at this time hath fed and plenteously refreshed vs, his

his most holy name be blessed and praised, from this time forth and for euermore. Amen.

A Grace before meat.

O Lord our God, by whose prouidence it is that we liue, moue, and haue our being; send thy blessing vpon vs and our meats, and grant that whether we eat, or drinke, or whatsoeuer else we doe, we may doe all to the glory of thy name, through Iesus Christ our Lord. Amen.

A Grace before meat.

WEE laud and praise thy Name for all thy blessings and fauours, and for feeding vs so plentifully at this time, desiring thee of thy grace, that our thankefulnes may not be in word and in tongue, but expressed by our carefull study to glorifie thee our God, in al our words and works through Iesus Christ our Lord. Amen.

FINIS.